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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

NOVEMBER 20 to DECEMBER 19

Healing: I am filled and thrilled with Christ life, and I realize that Jesus is saying to me right now, "Thou art made whole."

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: I affirm prosperity every day, and plenty fills my coffers.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

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UNITY

Devoted to Christian Healing

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The Day of Miracles Is Now

A TRUE EXPERIENCE

BY VIRGINIA T. YEAMAN

FOR YEARS I have meant to write the story of the miracles of healing that have been wrought for me; and I have indeed made them known in other ways than in print. But I now feel the time has come to tell them to as wide a circle as possible.

Before I came to know that "miracles" are governed by laws as natural as those of physical science I never really believed in them. Having been brought up in a strictly orthodox creed, I pretended to myself that I did believe in them, but beneath that pretense was a mental protest. My mind argued: "Natural law cannot be broken. If it could there would be nothing to rely upon."

That is quite true; natural law cannot be broken. But it can be "overpowered." In the realm of matter one law is constantly overpowering another. When you lift even the lightest weight you are overpowering the law of gravitation as under the given conditions

it affects the thing you lift. Yet you are not breaking the law of gravitation, nor are you suspending its operation.

There is a spiritual and there is a physical realm of law. Spiritual law, given the right conditions, can and constantly does overpower physical law. This is why "miracles" are no more limited to certain periods of time nor to certain localities than are the sunshine and the rain. They have been wrought ever since man learned to turn to God for help.

Jesus Christ, the master of spiritual law, called all He achieved through it "works," not miracles. He was the master of spiritual law because His understanding of it was greater than that of any other who has ever lived; and therefore His faith in its operation was greater. Yet the explanation He gave of His "works" reveals why you and I can also be the channels of divine power. He said, "The Father abiding in me doeth his works." That is the perfect explanation of all so-called miracles. That is the "immanence" of God about which learned tomes have been written, and all put in four words: "The Father . . . in me."

The first of the miracles I have in mind was worked for me before I understood anything about spiritual law. I lay at the very gates of death. Extreme nervous exhaustion, complicated with what my physician (regarded as one of the best in the city) diagnosed as valvular heart trouble, had brought me to this pass.

One day I began to sink into a state of semiconsciousness, and as the doctor left the room he said to the nurse: "I can do nothing more for her. The heart condition need not cause death in itself, but her vitality is exhausted."

Evidently he thought me too far gone to realize

what he said. But I did realize it. I was dying, I was leaving my two children; and I had no one to whom I could entrust them. Oh, I must not leave them! What could I do? Medical science had given me up. Was there no other help available?

I had been trained to ask God for what I wanted, and if He did not give it to me, to "reconcile" myself to His will. His will might be to send to His children what all normal men regard as misfortune: as, for instance, my leaving my children. There was no help in that teaching.

Suddenly I remembered something in a book that I had read. It must have been one of the earlier books on the workings of spiritual law. The one thing I remembered was the writer's saying that God's life is all about us, that we can breathe it in if we will. We can, he declared, draw it in with every breath we take if we only think or even say to ourselves that we are doing so. And whatever the condition, this divine life effects cures.

I cannot say that I believed; I can only say I did what the writer said to do. With every breath I declared I was drawing in divine, healing life, that it was strengthening me, healing me. And it did! It was not an instantaneous healing, but it began immediately. With those declarations that I made the tide began to turn, imperceptibly at first, yet soon all could see that it had turned.

A few hours after I began fixing my consciousness on the drawing in of divine, healing life my nurse was astonished because I drank the cup of broth she brought. I gained steadily. In a month I walked into the doctor's office half a mile away. He sat and looked at me for some moments in complete silence. Then he

said, "This is another one of nature's miracles."

"Ah," some may say, "nervous exhaustion is peculiarly susceptible to mental suggestion." That may be. But whence the sudden change when the physician had given me up to die? Also what of the complete healing of the valvular heart trouble? The doctor charged me never to hurry, never to overexert myself. I was not reckless; but I used strength as it came to me. For years my heart has given me no trouble. On the contrary it seems to be an especially strong heart. I can go up and down more flights of stairs, walk more briskly and farther, than the average young woman; and counting by years, I am far past youth.

Now I have a confession to make. Though I had been healed through the operation of spiritual law, I gave very little attention to gaining an understanding of that law. I accepted my healing—and went on undermining my restored health by indulging in the very same thoughts as those which had brought me to the gates of death: thoughts of fear, of my "sorrows," of resentment and self-pity. These thoughts were literally eating up my vitality; they were like the swarming termites that destroy buildings.

It seems strange now that after my great experience of spiritual healing I should not have been aware of what I was doing to myself. Fear of breaking down again haunted me; and all the time I was bringing to pass that which I most feared. But I did not know that my own thoughts had been the cause of my illness; nor did I know that one can become a student of spiritual law and its workings just as truly as one can become a student of physical law and its workings.

What was inevitable happened; I fell ill again. Yet there must have been some spark of realization

in me, for I never got as low as I had been before my first healing. Opportunities came to me, good positions were offered; I joined the staff of a well-known magazine. But within a month I had to resign because of my health. Whenever I undertook any work I collapsed. It was like a nightmare. And I could not make a home for myself and my children.

Then through a sister I was led to make a serious study of spiritual law and how to make it available for my daily needs. What happened after that stands out, and always will, as one of the most memorable events of my life.

After my sister had led me to a study of spiritual law and its workings, I tried to apply what I learned, and my health began to improve. Once more I ventured to take a position with a periodical; I also ventured to move my household things from storage, and try to make a home for my children.

There I was in the apartment I had taken, surrounded by unpacked trunks, crates and boxes, my home to settle, my housework to do for three people —and expecting in every mail my first consignment of articles from the editor who had engaged me. As for my health, I was just beginning to emerge from years of invalidism; as for my knowledge of Truth, I was like a child taking its first steps.

Now this stumbling beginner in the study of Truth, this woman whose health—while responding to even the first feeble efforts to apply spiritual law—was by no means established was filled with fear. Yes, I fairly quaked with fear! How had I dared to undertake this great burden of work? I couldn't think where to begin the unpacking; moreover I didn't feel able to begin it.

And then it was that the postman brought the first dreaded assignment of articles.

The work, while part time, was rush work. When the topics came the articles must be sent to the editor within two or three days. There I stood, in the midst of all that confusion, the typewritten sheet in my hand. Some twelve topics for articles were listed, and I was asked to write something on topics selected by myself! The articles needed were short, but a great deal of reading was necessary to get the information that would be required.

So much hung on my being able to carry on, the money we needed, the home. And at that very time of crisis the dreaded exhaustion seized me. It was as though the ground had opened under my feet and I had sunk down into a black pit. So extreme was the exhaustion that my mind seemed to stop working; yet it worked well enough for me to realize that I did not even have the strength to get to the library; that if I got there, I could not select the books I needed or do the reading. As for writing the articles—by the furthest stretch of imagination I could not see myself doing that.

I was desperate. If I failed now to do what I had agreed to do I felt that I should never have the courage to try again. I tried to remember the affirmations of Truth that I had learned; but my mind was too confused, too enfeebled by exhaustion and fear. But I did remember the book in which these affirmations were given. I had brought it along in a bag, and put it on a table that I might turn to it readily. It was Emilie Cady's *Lessons in Truth.* I picked the book up, sank into a chair, and turned to the page on which the affirmations are given.

At first the words I began to say to myself had very little meaning for me. But I repeated them over and over: "Every moment God's life, love, wisdom, power, flow into and through me. I am one with God, and am governed by His laws." Presently I read all four affirmations, and realized their meaning more and more: their meaning for me, their simple, forcible expression of the Truth I had been studying. I began to feel more quiet, the panic of my fear subsided, and I began to revive.

How often I repeated those words of affirmation to myself I cannot begin to guess, but at last, perhaps after an hour or so, I rose and got ready to go to the library. That trip was an adventure; I scarcely dared to think for more than each passing moment. But I got to the library; I selected my books, did the necessary reading, and then returned home.

The crucial test of my God-given rescue was yet to come. So far, I realized I had literally gone on by means of a strength not my own. It was as though I had been taken to the library and guided through all that I did while there. Now I must write the articles. I sat down at my desk and wrote several. All were finished in good time; and a few days later I received a cordial letter from the editor praising my work and saying that I was evidently well fitted for it.

Now, I want to repeat that I did what I did through a strength not my own. The everlasting arms were beneath me. In a way this healing seems to me more remarkable, if that is possible, than the one I first related. Neither was instantaneous; yet in this instance I was enabled to do my work when I needed to do it. The rescue was practically instantaneous. And in the other instance the improvement was just as strik-

ing; if not instantanteous, it was very nearly so.

After that experience I did of course study spiritual law with greater earnestness than before. The full restoration of my health took time, but it has been permanent. And though it took time, I was able to settle my apartment, do my housework, and continue my writing for the magazine. I have not yet achieved all either in physical or other ways that it is possible to achieve through the use of spiritual law, but what impresses me is the fact that my imperfect faith should have been the channel for the working of such "miracles." For years I have been so well and active that my friends marvel at me.

The restoration of physical health however is by no means all I have received. Deep heart wounds have been healed, resentment replaced by good will, and depression so greatly relieved that people say things to me that are as gratifying as they are amusing. They say, for instance: "I can see you've never had much trouble." "How do you keep so cheerful all the time?" "I envy you your good spirits." "Where do you get all your energy from?" This last comes from much younger women.

In connection with these two great healings of which I have told I want to call attention to two things that are important. First, no affirmation however excellent, however helpful, has about it a unique or peculiar power. It is powerful in proportion as it states basic Truth clearly and impressively as well as in proportion to the degree of realization with which it is used.

Secondly, the two means that I used to gain healing in these instances are really one and the same. In the first great healing I told myself and came to *feel* that

I was drawing in divine life with every breath I took. In the other I declared that God's life was flowing into and through me. The difference in the means used is really merely a difference in the expression of the same Truth.

Many, many other blessings have come to me through the using of spiritual law for my needs. When I think of these I marvel at what even a very little faith can do. It is indeed as the Master said; "If ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you."

World of Tomorrow

By Gertrude E. Smith

This day will pass, this harvesttime from seed
That has been sown in ruthlessness and greed.
We must have faith to know the clouds will lift,
A vision clear to see beyond the rift
The golden dawn of tolerance and peace
Where right will reign and persecution cease;
A better world, an earth renewed and purged
Of avarice and hate; its people merged
In one strong bond of honesty and good,
United in faith and common brotherhood;
Above the ruins of chaotic wrong
Its new foundation built eternal, strong!
This is the vision we must hold and know,
That right must win against the strongest foe:
World of tomorrow! God-sustained and free,
Where we may dwell in sweet security.

What Have You in Your Hand?

I GIVE TITHES OF ALL THAT I POSSESS

BY ZELIA M. WALTERS

THE GOOD NEWS brought by Jesus' teaching says so much of giving that we sometimes act as if it were merely a matter of largess, a gold coin for instance, thrown by a king to a poor beggar in the dust. We say rejoicingly that salvation is free, that by grace we are saved, that it is the gift of God. Evangelists emphasize the fact that we cannot earn deliverance from the evils into which we have cast ourselves; for forgiveness, deliverance, healing, salvation are free gifts of God bestowed upon His children without thought of any return. All this is true, but it is not all of the truth.

Let us accept for a moment the figure of a glorious king giving to a poor beggar. Of course there could be no thought of return; a beggar has nothing to give a king!

But has he not? Tagore, the Indian mystic and one of the great poets of our time, took this same thought and illuminated for us all our relations to God, perfectly illustrating the endless cycle of giving and getting. He tells it thus: "I had gone a-begging from door to door . . . when thy golden chariot appeared in the distance. . . . My hopes rose high . . . and I stood waiting for alms to be given unasked." Then the chariot stopped where the beggar stood; the king smiled upon him and he felt that luck had come at last. But instead of giving an alm the king held out his

hand to the beggar and said, "What hast thou to give to me?" The beggar thought this must be a jest; but no, the kingly hand was outstretched to him. So slowly and grudgingly he took from his wallet one grain of corn and put it in the king's hand.

That night when he emptied his begging wallet on the floor to see what he had been able to gather he found one grain of gold in the poor heap. "I bitterly wept and wished that I had had the heart to give thee my all."

So it is with us. The kingly hand is outstretched to us. "What hast thou to give Me?" says God. Slowly, grudgingly, fearfully we select the smallest grain we can find. And at night, amid all of our dingy accumulations, we find one grain of gold: "With what measure ye mete it shall be measured to you again." We forget that all life goes on in a cycle of getting and giving, getting and giving again. Giving is the perfect counterpoise of getting without which there can be no growth of mind or spirit. Wherever the law of getting and giving is violated stagnation, decay, and death follow. The Christian gospel does not end with the grace of God. It goes on with the grace of man.

"What is wrong with my prayer?" many seeking souls cry. "I pray and pray and nothing happens. Is it because I haven't enough faith?"

Very likely your trouble is not a lack of faith. You remember Christ said that it did not take a large amount of faith even to move mountains. As much as a grain of mustard seed would be enough! But it might be worth our time considering whether we have placed ourselves outside the cycle of giving and receiving. Have we seen the hand outstretched to us and said in reply: "I am too poor. I have nothing to give?" Have

we tried to snatch at our little cup of God's grace and run away to drink it by ourselves? It is only the shared water of life that can bring us a blessing.

Back in the times of the Old Dispensation when the Hebrews were reaching out after God and seeking to know His will, the prophets and teachers already understood this truth. They instituted the observance of tithing. If you give to God by impulse you may not do it at all. So give systematically. Give Him the first fruits of whatever you get and give a tenth of all you possess. The amount given is not important. The will to systematic giving is what those early teachers enjoined.

Tithing has always been a way of blessing. One so inclined could gather seemingly miraculous stories of the bounties poured out upon sincere tithers. But if it becomes a merely mechanical keeping of a rule to give a tenth, then its wonder-working power is lost. Tithing is much like our other "means of grace": it may become a mere routine observance. For instance, to go to church—that is, to meet with other worshipers to join in common prayer—is a blessed thing if the spirit goes to church also. But it may become a most dreary habit if only the material man goes to church as a duty. And prayer, which should give the spirit wings, may become just the speaking of words—as idle as the repeating of nonsense rhymes. So let us look to our tithing if we expect it to be a means of spiritual growth.

"I give tithes of all that I possess," said the Pharisee whom Christ once observed standing in the Temple. And notice that the story says he prayed thus with himself. He was not praying to God at all. But he was not even doing the thing he claimed. He may have

given a carefully measured tithe of his money, but he was not giving his tithes of the far more precious things. Let us not make the Pharisee's error, measuring out a tenth of our money anxiously and hoping that the abundance promised in return will not be too long coming. If we do this we shall wonder why the blessings promised to tithers have passed us by.

Long ago a poor shepherd taking his flock out on the mountain met God in the vision of a bush that burned with a great light but that was not consumed. God bade him go out and do a work that needed to be done. The shepherd said he could not do the work; would not God please send someone else? The shepherd explained that he was very poor. He had nothing to give to the great task. He had no money or influence and he could not even make speeches to convince people.

"What is that in thy hand?" said God to Moses. Moses answered, "A rod." And Moses considered it as nothing but a rod, a stick that he had cut to guide the sheep and to help him in climbing. But that poor rod in Moses' hand became his scepter of power when he gave it up to God's use.

All through the history of our race God has been saying to us, "What is that in thy hand?"

"What is that in thy hand, Dorcas?" "Only a needle, Lord." But the needle turned over to God became a power still working in the world.

"What is that in thy hand, Paul?" "Only a pen, Lord." But the pen guided by the "mind . . . which was also in Christ Jesus" changed the face of the world.

So we might go on with the roll call of the saints. "What is that in thy hand?" Some small everyday tool used for some ordinary purpose; but if God is

given His share it transforms life for the giver and for all about him. No gift, no talent, no possession, no skill is so small but that we may give God His tithe of it and reap a blessing.

So let none of us say when the question of giving comes up: "I have nothing to give. I am too poor." Let us look again.

Perhaps we are saying, I will give God a tithe of all the money that comes to me. That is good, but there is a better way than that, a way that will set the law of abundance working now. Give God a tithe of what you have in your hand now. Suppose, in order to bring the truth home, we say that you have nothing but time. Having no job or income, you are sure to have time. Very well, dedicate to God a tithe of your time, perhaps an hour a day. You have hardly begun before you see how rich you are in things to give. Of time, for which so many are crying out, you have an hour a day to give away wherever it will do service to God! You might begin by writing cheerful letters to the sad, the discouraged, the sick. You have something worth saying to such people that may lift their eyes to the power that will lift them out of the circumscribed place in which they are held. Not that you should write letters of preaching, admonition, or advice. That would defeat your kindly intention. Just write pleasant, friendly, happy letters. Then your message will get across to the one who receives the letter. Or you may be one who can attract children. Take a class of children somewhere, and give an hour a day to their welfare. You will not have to search for a class. Every church, every philanthropy, every welfare organization is crying out for teachers for young people. God's hour-a-day will be well invested if you give it to the young.

Are you a gardener? You can give God a tithe of the precious flowers you have called into life with His help. I think God must smile on the gardener's tithe. Have you some special skill or talent? Do not say you have not. You are quite sure to know how to do something better than the average. If you utterly disclaim having any talent, you will be putting yourself beside the servant who hid his lord's money in the earth instead of using it. Take another look at your latent skills. How can you use a tithe of these in God's service? The very question will open doors that will change your life.

So at length we may turn our face to God and say, "I have something in my hand, and here is Your tithe, O Lord." And again, not in arrogance like the Pharisee but in loving humility, we may say, "I give tithes of all that I possess," and know that this is the truth.

A tithe of all one possessed was the ancient rule. And the tithe came first. It was the first fruits that the devout person gave to God. He did not wait until all other needs had been met and then hope he would have God's share left. That is what is often the drawback to modern tithing. We attend to all other claims on our money first and plan to give God what is left, and then sometimes there is nothing left. The money goes farther when God comes first.

To what shall we give our tithe? There are so many calls upon us for all sorts of philanthropies and good works. The ancient Hebrew had no such problem. He took his tithe to the Temple and let the priest allot it. But it is not such a simple matter today. We shall have to use our judgment to decide where the tithe should be used, and no one person can ever decide for another. You must take council with the Spirit

within. If you seek this guidance with humility it is sure to be yours. It seems to me that the tithe should be used to extend the knowledge of God's truth in the world. But if another has had a different message of guidance then he will use the tithe a different way. But he will receive the same kind of blessing.

We might have a glorious vision of all God's children standing before Him, reaching out their hands with gifts and saying, "Here, Lord, are the first fruits of my labors, a tithe of all I possess, returned to Your service with thanksgiving." Then we might well know a world going on to new triumphs in peace and prosperity. But we might do even better than that.

"Here, Father-God, is everything I possess. It is Yours as I am Yours. Direct me in its use so that all may help to bring the knowledge of Your love and truth to all mankind."

When we can say this, our tithes will be multiplied unto us until, with the prophet Malachi, we shall see the heavens opened and blessings poured out until there is not room enough to receive them.

EMOLUMENT

By Frank David Harris

I did a public noble deed,
The kind that men approve and laud:
I heard the watching world applaud.
I did a secret noble deed:
None saw my hidden charity;
My peace-filled heart rewarded me.

Spiritual Optimism

BY VIRGINIA SHEARER HOPPER

IN THE MINDS of many people the word optimism arouses an unpleasant reaction. It connotes the type of optimism that Beethoven speaks of as primary, the familiar, Pollyanna type that refuses to see the tragedies of life but insists that all is good. To honest, thoughtful minds this philosophy—if such an attitude toward life can be dignified by the term—is absurd. If we but glance at the headlines in the newspapers, if we look at the lives of people around us, if we pause for a moment to know ourselves, we are cognizant of the fact that life is not a flowery bed of ease. It is made up of doubts and fears, struggles and defeats. Unless, like Marie Antoinette in her entrance into the city of Paris, we have someone to go before us and cover up all the sorrow, suffering, and ugliness of life, we cannot fail to see it. We can of course shut out the sun from our sight by means of a penny if we hold the penny close enough to our eyes. And if we are closely and completely enough surrounded by the beautiful things of life so that they cut off everything else from our view, we may not see the tragedies. But to be thus surrounded, thus shut in and sheltered, means that we are forced to remain children and are refused our rightful heritage of intellectual and emotional development that fits us to take our place in a world of men and women.

There is another attitude toward life, a philosophy held by those mature minds who "see life steadily and see it whole"; who, realizing that life is made up of

tragedy as well as comedy, that the universe contains evil as well as good, yet hold a steadfast belief that good is unconquerable and will triumph in the end and that man is essentially good and will share in the triumph.

Perhaps this philosophy cannot be wholly justified by logic. We have no proved major premise from which to deduce our belief; and there are too many examples of individual lives blighted, of humanity downtrodden, of good apparently defeated, for us to reason inductively. They who hold this attitude are those who have been able to penetrate into the realm of the spiritual. Theirs is a spiritual optimism.

Spiritual optimism involves a number of beliefs.

First of all, it involves a belief in a power of goodness in the universe, an *ultimum bonum.* It involves a belief that there is a definite purpose for the universe toward which this power or force of goodness is working; or, in the words of Tennyson, that there is

"One far-off divine event,
To which the whole creation moves."

This belief in an ultimate good back of creation does not mean overlooking the presence of a so-called force of evil. It recognizes this force and realizes that there is a constant struggle between the two forces; but it holds fast to the faith that good is the more powerful and cannot be defeated. It is quite different then from the optimism that Beethoven called primary, which seems to deny the existence of any evil at all.

It is, as I have said, a faith. It belongs distinctly to the spiritual realm and cannot be understood by those who have no spiritual insight. To materialists this may seem impractical idealism, as blind an optimism as the so-called primary. Belief in a spiritual

realm may seem to them inconsistent with science. But such is not the case. More and more we see evidences of the belief of scientists in a spiritual realm, separate and distinct from the physical and not subject to its laws.

Spiritual optimism involves not only a belief in a power of goodness in the universe but a belief in the essential goodness of human nature. A man who is spiritual believes in himself, in his own inherent goodness. He feels working within him not only the forces of the "natural body" but also the forces of the "spiritual body." It is absolutely necessary for the spiritual optimist to believe that he has a portion of the universal force of goodness within himself and that this is his spirit, the part of him that is unconquerable and undying.

This belief is closely co-ordinated with the belief in a universal goodness. Man believes in a force of goodness in the universe because he believes in himself, because he has faith in his own power to grasp and comprehend a portion of that goodness. Likewise he believes in himself because he believes that there is a power of goodness in the universe of which he has a part within himself. From belief in himself a man passes naturally to a belief in his fellow men. He believes in the essential goodness of human personality.

All the great spiritual leaders of men have believed in the good in man. Gandhi, who seems to have the greatest spiritual power of any man in the world today, believes that men can do things, and they do them. Jesus Christ, the greatest spiritual personality of all ages, believed to a supreme degree in the worth of human effort.

There is one principle or law of the spiritual

realm that these spiritual optimists who see life steadily and see it whole must recognize. This is the law of the flux and influx of the spiritual force in human life. As the tide ebbs and then flows, as the pendulum swings forward and then backward, so in the individual there is a continual shifting of all forces upward and downward, forward and backward.

This is true in the physical life. There is a constant shifting in balance of the processes of metabolism; sometimes the catabolic forces are in the ascendancy and sometimes the anabolic. Or—a shifting of which we are more conscious at the time—there is a period of tension when the muscles and nerves are taut, then a period of relaxation.

This is also true in the intellectual life. There is a period of mental stress and effort, then a period of mental rest.

So in his spiritual life man has his periods of doubt and his periods of faith; his moments of blindness and his flashes of inspiration. No matter how strong may be his belief that good is unconquerable and will triumph in the individual and in the universe, this belief seems powerless to prevent periods when the night that covers him is "black as the pit from pole to pole." Yea, verily, it often happens that spiritual optimists are those who have suffered and who from time to time continue to experience doubt and fear. The spiritual forces of our nature are so bound up for the time being with the physical, emotional, and intellectual forces within us that we cannot tell where one begins and another ends. They are so closely interwoven that they interact, one upon the other; and sometimes the tides of these forces run low within us and sometimes high. Sometimes the spiritual vitality

is so low that man cannot resist the doubts that rise up within him. At such times even the spiritual optimist may sink into an abyss so deep that his whole being cries out that God is not good and life not worth the living. The spiritual insight that he has experienced in brighter moments, the intellectual conviction that is his, is powerless against the onslaught of these cries.

The difference between the spiritual optimist and others lies in the way in which he meets such a period. The spiritual optimist never yields to the forces that are beating down upon him and upon his faith. He has had such moments as are described in the passage:

"Oh, we're sunk enough here, God knows!
But not quite so sunk that moments,
Sure though seldom, are denied us,
When the spirit's true endowments
Stand out plainly from its false ones,
And apprise it if pursuing
Or the right way or the wrong way,
To its triumph or undoing."

And the memory of them never completely leaves him in his darkest moment.

This memory, together with the realization of the inevitableness of such a period as that through which he is passing and the knowledge that it will go as it has come, sustains him and is the motive power back of a will that forces him to follow his usual routine of living, his charted course in life, until the black clouds break away and brightness comes again.

All is of God that is, or is to be,
And God is good.

—WHITTIER

Where Health Begins

BY RICHARD LYNCH

SPIRITUAL HEALTH begins with a conscious knowledge of Truth principles and is the basis of all physical soundness. It is an active expression of God energy, and mind is the motive power that sets physical forces in operation either for good or for ill. Through his higher understanding man may become the conquering lord of every activity of his body. By means of his divine intelligence he may make for himself a superhuman law by which he can overcome weariness, disease, and old age. As he bears and controls the "image of the earthy" he may also "bear the image of the heavenly" and see God in his flesh.

Health of body as an expression of spiritual health is a normal state, and it is naturally ours unless it is blocked up by fears or wrong beliefs that produce disease. When such irritations are removed and the interference with natural health is taken away, the disease disappears, although its permanent disappearance is dependent upon keeping the consciousness free from the return of disturbing conditions.

This spiritual health which we are all longing to express is an actual departure from mortal thought so absolute and complete that it is impossible ever to think on that basis again. It is a renewal of consciousness, and identification with the source of our being. It is the result of consciously knowing the principles of life and remaining continually aware of the divine presence. When such a change of thought occurs and we see the real of ourselves or of another—the true

existence as it is in God consciousness—we have attained the spiritual health that is certain to manifest itself in permanent physical healing.

Man is a manifestation of human consciousness in varying degrees, from the simple to the complex, each individual standing as the personification of his own dominant idea. His consciousness projected outward is aware of a world of concrete form and externalized matter, an objective universe, and the connecting link between the subjective and the objective is the mind.

The mind is made up of those things of which we are conscious or aware by means of perception. The individual consciousness is developed by thought and colored by whatever persistently dominates the mental activity. The mind as it thinks is continually choosing or rejecting. As you think you become; therefore your consciousness is the creator of your world, as you are the creator of your consciousness.

Living in a material world and through self-interest keying ourselves to its tone of superficiality and sophistication, we are apt to become so concerned with tangible things that we fail to value the invisible and intangible realm that lies all about and within us. We are aware only of those fixed memories of the race which have registered as inharmony, unhappiness, disease, and death, which have descended to us through heredity.

I do not say, as many seem to do, that a weak, sickly body indicates that its possessor has deliberately dwelt upon sickness and disease, literally thinking them into existence, or that certain diseases are the instantaneous creations of suddenly acquired concepts. They are the expression of modes of thought and feeling held in mind until with the lapse of time they have

become an integral part of the consciousness.

When people assure me that they have never even thought of many of the ills that come upon them, I try to explain that such manifestations positively prove the presence in their consciousness of negative "germs," such as destructive sparks of fear or worry, envy or jealousy, criticism or condemnation, hatred or revenge, which originate in human beliefs and opinions. These continue to be expressed, to be "bodied forth" in physical form, until people learn to control and nullify them. People have become slaves to these misconceptions and must remain in bondage until they can look past sense impressions and close their ears to echoes of subconscious racial beliefs.

Why do tormenting conditions surround us and irritating pains disturb us? How do we account for the sickness and trouble that remain in the world to sadden us? The answer has long been with us, but we have not yet understood that God's plan includes none of these. Jesus would marvel today at our poverty and disease. He would expect to find a broader vision among us as a result of our increased knowledge and manifestation of Truth. He would be astonished to find that the intelligence that performs modern miracles is not universally associated with the one intelligence. His own vision of divine perfection was so vivid that He could heal even the lives of others because He could see so clearly, far above and beyond their human, material beliefs.

It should be just as simple a matter to manifest health as its opposite, yet apparently the contrary is true. There are some minds that have so vivid a consciousness of good that all else is lost sight of or relegated to the background of their life, but they are

in the minority. New habits are hard to acquire; yet it is quite possible so to change the consciousness through scientific thinking that it will be elevated beyond the plane of the average mind, to the realm of the superconscious or God mind. This infinite consciousness is the "high tower" to which the Psalmist says we may flee at any time and find safe refuge from the limitations of human consciousness with its inhibitions and complexes that hamper our freedom.

When we understand that the subconscious mind does not reason but works automatically according to the promptings of the conscious mind, the way to re-educate and renew it becomes plainly evident. As it works without discrimination and reproduces whatever has been gathered and communicated to it, it is quite possible for any person who really and earnestly makes the effort to direct its manifestation in his material world.

The one infallible way of dealing with the operations of the subconscious mind is in accordance with a principle that psychology calls substitution. It is no recent discovery; it has been taught for centuries in Christianity as repentance ("unto remission of sins") or the process of being "born anew." This all conveys the idea of changing the mind, for unless the mind is changed it cannot be renewed or the life transformed. A wrong thought must be changed by the substitution of a true or right thought in its place.

The psychological principle of substitution implies much less than Christian law of repentance, for it is impossible to change the consciousness through will power and autosuggestion. If a person is afraid, he cannot free himself of fear just because he decides to substitute a constructive thought in place of one that

is destructive. He must *receive* a positive idea in place of a negative belief.

What does psychology know of love other than as human affection? Christianity is an insight into things as they are, and it informs us: "forms within" our consciousness one of the eternal verities, which is love. Man is forever "in" the love of God, therefore he can readily substitute a positive reality of protective care in the place of fear, which is a false belief of the race.

Psychology regards substitution as replacement, that is, putting something in the place of something else. The repentance of Christianity indicates a "turning about." Our body is a defenseless reproduction of beliefs stored in the subconscious mind, and we find ourselves governed by them unless we learn to control them. They blur our spiritual vision and distort the real or living image of our divine sonship. Often we find ourselves viewing life as a negative picture; that is, a reversed one, as in photography, dark showing for light and light for dark.

In printing a picture the negative is "turned about," and that is just what we must do in stamping our ideas of life with positive realities. We must reverse the negative and see the infinite design in its proper colors. We cannot mix light and darkness; neither can we think Truth and error at the same time. Light blots out darkness; Truth dispels error. "When that which is perfect is come, that which is in part [or imperfect] shall be done away."

The heart that is filled with love for humanity has no room for individual hatreds. The life devoted to service has no time for idleness and the mischief it engenders. The consciousness replete with positive

ideas of omnipotent good cannot entertain the negative thoughts that produce such destruction in the body and affairs.

I do not say it is possible to live amid present-day conditions with no comprehension or recognition of their presence. But there is a way of looking at life sanely, a way that is wholesome and healthy, a sound, normal way that regards disease as unnatural and abnormal. Such a view is not blind to the morbid, diseased conditions that exist in the world, nor is it indifferent to their tragic effects upon men and women, but it sees them as shadows that may be dissipated by the light of Truth. It substitutes light for darkness, health for sickness, life for death.

There are comparatively few who realize that perfect, normal health is not just freedom from weak hearts, aching muscles, disordered stomachs, and other functional disturbances but that it is a harmonious co-ordination of spirit, mind, and body. To many it is news to learn that mental and spiritual health have a decisive effect upon the outer physical condition. But the keynote of health is sounded in the Christian religion for a logical reason: because its Founder was a man of authoritative spirit, of pure mind, and of strong body.

Radiations of spirit must be "pressed out" through the individual mind into bodily expression. Mind working through consciousness is the creative force back of all physical health and strength. The process moves in an endless circle. The radiant energy of Spirit rouses the consciousness to action and creates physical vitality; this in turn reacts to reinforce mental energy. Cause and effect are strangely intermingled, therefore balance must be maintained.

Health is God activity, the expression of God energy. It must begin with that "something" within, the health of Spirit to be unfolded, drawn forth, and employed. Health is an eternal verity, something which *is,* an expression of divine intelligence of which each individual is a part. The more man draws upon this unfailing, inexhaustible mind source the more he sets it into activity and the healthier he becomes.

Sunshine is the expression of the sun's light vibrations, with no shadows intervening. So health is the light of Spirit, freed and streaming into expression. It must be manifested by the liberation in consciousness of the perfect conception of wholeness. As repressions of human thought and race belief are released, infinite Energy accomplishes its perfect result.

Jesus taught that except a person be born again he cannot enter the kingdom of God; also that He Himself was the resurrection and the life by virtue of His complete regeneration. It is evident that all who are reborn must become that which He became, the Christ. The rebirth He spoke of is a mind process; one that involves a daily "crossing out" or crucifixion of erroneous concepts and a resurrection into that true state of consciousness which is the Christ mind. It is the entrance into an entirely new existence, with different experiences and changed ideas. Health begins by the discovery in ourselves of the immaculate conception of the Christ idea, which is the Truth of man. To practice the principle that "I and the Father are one" is to awaken within the soul the Christ or God self. With this rebirth comes the conviction of that spiritual well-being which is the beginning of all health.

EDITOR'S NOTE—This is the second of twelve articles by Richard Lynch. The third will appear in December UNITY.

Be Ye Steadfast

BY MARGARET P. WILLEY

BE YE STEDFAST, unmovable, always abounding in the work of the Lord." Saint Paul was eminently fitted to give advice on this subject, having been tested and having remained steadfast in the Truth through stripes, shipwreck, and imprisonment. I do not speak from the same vantage ground as Paul. Nevertheless I have had some experience with this business of being steadfast, and I feel that I have learned something that may be of service to others.

As a child I had a vision of Truth and a great desire to know more of God and to have greater opportunities for service. Through being loyal to this vision I was led up into the broad pastures of the Unity presentation of Truth, and I have caught glimpses of unlimited opportunities for greater knowledge and service.

There can be no progress, no real attainment, without this attitude of mind. Being steadfast implies faith, the first essential in Christian ongoing. We must have something to which to be loyal, we must have a fixed belief in something. The words faithful and steadfast are frequently used synonymously and interchangeably; but if we look in our dictionary we find that "faithful" means full of faith, trustworthy, truthful, loyal, and so forth. Steadfast means firmly fixed, established, constant, uniform. For our purpose therefore we may assume that to be steadfast is to be constantly full of faith; not full of faith today and doubt tomorrow but uniformly full of faith.

It may be asked: "To what shall I be faithful? One says that I must be immersed; another that I must have a public demonstration of conversion; another that though I may be healed, I must go to a particular place to be healed." When the Truth student says, "Be ye stedfast," he does not refer to church dogma or forms, which limit and bind. He means that you must be steadfast in Truth.

Truth however is so vast. We cannot receive it all at once; our minds can only absorb a relatively small portion at a time. Our consciousness must expand constantly to make room for more of it. For this it is necessary to have an open mind, to be receptive to new ideas. We cannot therefore sit down at our own individual peephole and say this is all there is to know.

How then can we be steadfast or firmly fixed and at the same time be receptive to new ideas?

Here is the crux of the whole matter. God as divine principle is fixed, unchangeable. His laws are immutable. It is a good thing for us that this is so, for we may know that when the law is applied it always works; we need have no doubt as to the results. If we had a God whose laws were constantly changing as human laws do, we should not know how to steer our course. Nevertheless God in expression is infinite variety. He is unlimited in application, the all-possibility working in and through man. There is therefore a constantly renewing and refreshing quality about Truth, which gives a delightful originality to the mind that constantly comes in contact with the divine source.

Certain things may be said to be eternally true of God, and to these truths we may be faithful, leaving the mind open to a wider revelation of the applica-

bility of the principle. For instance, it is eternally true that God is good. If this were not so, we should not desire to know more of Him; for we really desire only good though we do not always realize this. It is eternally true that God is all-wise, all-knowing. Were this not so, it would be of no use for us to turn to Him for enlightenment or aid in solving our problems. It is eternally true that God is all-powerful, omnipotent. Were it not so, we could not count on Him for protection or look to Him for power to accomplish that which we wish to do. Again it is eternally true that God is omnipresent. Were this not so, things could happen in a place where God is not and without His having any control over them, which is unthinkable. It is eternally true that God is love. Men have not always realized this, nor have even religionists recognized it. God however is more and more being revealed to the world as love.

When therefore new ideas are presented to us from without, through books, teachers, or other means, we may always refer them to these principles which we know to be true, and if they harmonize we may accept them. But there are sometimes fine points of judgment involved. Here we have a final authority, the Spirit of truth within each one of us. Jesus said, "When he, the Spirit of truth, is come, he shall guide you into all truth." He therefore is the final arbiter on Truth questions, our best source of new ideas, and the one through whom we receive understanding.

Through affirmative prayer we fix Truth principles firmly in mind and become established in them, and through persistence in speaking the word of Truth and in trying to apply the principle we bring it forth into manifestation.

Jesus Christ was an example of faithfulness to Truth principles, of steadfastness in applying them to every situation and relation in life. If at any time we are in doubt concerning the use of the principle, we need only study His example. We have no real excuse for not knowing Truth therefore. We have been given every opportunity: on the spiritual plane, through the Spirit of truth; on the mental, through using our thinking faculty; and on the manifest, through the example of Jesus Christ.

Knowing however is not enough. Jesus attained Christ mastership, and we desire also to attain it. To do so we must follow in His footsteps and submit ourselves to spiritual discipline.

When we enter upon discipleship, we are frequently filled with zeal and fervently desire to go right out and do mighty works, to prove ourselves by signs and wonders. Then we find ourselves gently restrained and made to do some apparently insignificant task, like Paul when he had to go back to tentmaking. There are certain steps that we must take if we would be permitted to do the greater works. Jesus Himself said, "He that is faithful in a very little is faithful also in much." In the parable of the talents the lord of the servants said to him of the five talents and to him of the two talents, "Thou hast been faithful over a few things, I will set thee over many things."

From the standpoint of importance nothing is really small. Every step is important to the seeker after mastership. In the construction of a building, every stone, every brick must be in place. We are building character, we are building Christ consciousness. We cannot afford to overlook any little item or use any material carelessly. We merely delay our building.

The true value of anything is in the power locked up in it; its potentiality for affecting human lives, for swaying the minds and actions of men. Can we say then that it is a little thing to give a cup of cold water in the name of Christ? Do we correctly estimate the value of giving a word of comfort and cheer? It is a little thing to give a Truth magazine to a discouraged person seeking help? We cannot foresee the far-reaching effects of these deeds. Jesus said, "Inasmuch as ye did it unto one of these my brethren, ye did it unto me."

Paul said of himself, "None of these things move me." We know that we must not be moved by negative appearances, disease, disaster, and the like. Beyond that however there is a very subtle temptation, the adverse suggestion from within or without with respect to the rewards of being steadfast. It is frequently represented to us that we could use our talents to better advantage than in the service of the Master; but the promptings of worldly men and of ambition must be disregarded when they tell us to use our powers primarily for fame or aggrandizement.

One can almost hear people saying to Peter, John, or Matthew: "Why do you follow that man? He can do nothing for you. He does not pay you a salary. You have only one pair of shoes to your feet and you have to depend upon the good will of strangers for a night's lodging. You, Matthew, received more money at the 'receipt of custom.' You, Peter, could do better fishing."

We must be steadfast in the belief that doing good pays and that it is the only thing that really pays, no matter what the contrary appearance may be. We may at times seem to relinquish an advantage,

but it is only in order to attain a greater good.

"Always abounding in the work of the Lord," the passage concludes. Works however are the natural expression of grace, of the leaven of Truth working in the mind and soul of man. It is the office of the Holy Spirit, executive officer of the Father and the Son, to attend to this. Our part is to keep our vision steadfast and the channels open for the operation of the Holy Spirit.

Anxiety about demonstration obstructs this work. We must keep our eyes fixed on the cause, not the effect or result, if we would demonstrate. "Stay at home with the cause," said Emerson. The cause is God, therefore stay at home with God. Let us not doubt the ability, efficiency, or willingness of the Holy Spirit to accomplish what we desire.

In Revelation we read, "Be thou faithful unto death, and I will give thee the crown of life." God does not desire the death of anyone. Nevertheless the attitude of mind that is willing to face even death for His sake, that is willing to go all the way for Him fearless of consequences, is very essential. Jesus was faithful unto death on the cross, and it became life for Him. Facing the appearance called death, let us be steadfast to our vision of life.

Finally, God is steadfast, never changing in His attitude toward us. He constantly regards us as whole and perfect, as His image and likeness. He sees not the faults and failings of the flesh man, for He is "of purer eyes than to behold evil." In His sight we are always "very good." It should not therefore be very difficult for us to be loyal to the high vision of Truth that He has revealed to us and to behold Him, All-Good, in all manifest creation.

The Devil Is Dead

BY EDITH SCHLOSSER

I WAS VERY young when I first read "The Cloister and the Hearth" by Charles Reade. I was certainly far too young to comprehend much of its intricate material, for until I read it again years later I had only one outstanding memory of the book. I could picture Denys, the old French soldier, saying when troubles seemed heaviest, "Courage, mon ami, le diable est mort." "Courage, my friend, the Devil is dead."

Many times in my own life I have had occasion to remember those heartening words. In my imagination I have pictured the old rogue who lived through strenuous days and stirring adventures as slapping me on the back and saying, "Courage, my friend," in his jolly way.

In any day of any age a person of courage has something to give to the world, and the world always has need of its brave ones. Courage does not necessarily mean the ability to fight an enemy in mortal combat without flinching before his onslaught. There is a greater form of courage, the kind needed by the man who has faced the fact that his worst enemies are those dwelling within himself, for these are the ones he must meet and conquer every day.

The greatest conflict in the world is the conflict between the good and bad in every man. If each of us were to let the good inside us constantly prevail there would be an end of all war. In the summer of 1937, while visiting England, I attended a pageant in the city of Chester on the Dee, where the old Roman wall still stands very much reconstructed. The citizens of Chester and the

students at its college are very proud of the city's antiquity and its stirring history. Six thousand of them were taking part in the pageant, re-enacting historical scenes from the time of the Roman occupation and from various epochs since, until the present. One tableau was from the medieval Tudor period and showed a typical mummers' play. As the name indicates, the play was acted without words, but it was a self-explanatory dumb show. It was the most interesting part of the whole pageant to me. It depicted youth, who is really everyman, being tempted by the Devil and his seven fair daughters, the carnal sins. The youth valiantly resists each of the seven in turn until the Devil in despair finally gives up and has to take the broad primrose path, indicated by a signpost, without the company of the youth. As he departs the seven daughters take off the signs they carried and immediately transform themselves into the seven virtues. They then lead the youth joyously into the safe but narrow path, which is indicated by a signpost in the opposite direction.

These mummers' plays, though they appear comically simple to us today, have a deep, underlying significance. Notice that there were not seven sins *and* seven virtues. There were seven attributes, which under the Devil's influence were sins, but which under the control of the virtuous youth became good qualities. They dwell in every man. They can be converted to either good or evil uses, according to who is in charge.

Like Denys, we must learn to say, "Courage, the Devil is dead," and begin changing our apparent faults into virtues. Perhaps the devil of fear has possessed us. Fear can be converted into faith, which is the right arm of courage. Hate is the other predominating devil in human nature. Converted into love, it becomes the left

arm of courage. With faith and love, instead of fear and hate, holding sway in your heart, you can shout triumphantly, "Courage."

Analyze your emotions, your affairs, and see if these two conversions will not make drastic changes in your life. There are many other devils if you are looking at them from your own human standpoint. But if faith and love have lifted you so that you are seeing from the high viewpoint of a prayerful consciousness, every devil becomes a possible angel, every vice a virtue, and you find yourself singing in the conquered city of yourself: "Courage, my friend, the Devil is dead."

The Truth That Frees

By Eve Brazier

Deeper than any human speech expressed
And more profound than music ever heard
Is the desire by which the self is stirred
To seek the satisfaction of God's rest.
Herein is man achieving at his best;
Much better than he did when he inferred
That only as a sacrifice occurred
Would God give heed unto a soul's request.

God immanent and heaven close at hand
Within a universe where order reigns;
Letting the soul and body be at ease,
Clearing the mind of every false command,
Rewarding true desire with heavenly gains—
This is the beauty of the Truth that frees.

Four Laws of Prayer

BY E. M. WEBBER

SOMEONE HAS SAID that when we speak to God, it is prayer; when God speaks to us, it is inspiration. It is these two things that together constitute communion with God and bring to man all the good he has, all his supply, spiritual, mental, physical, financial. There are certain immutable laws that we must follow if we are to tap the source of supply and draw from it all we can righteously use.

We usually seek possession of objects or of intangible things as a means toward happiness. We may want material things, or we may want the love of some person or the esteem of someone or some group of people. We may aspire to a particular position in the community.

But when we attain this particular thing—and we may attain it if we work with the loving Father—we presently find that we are wanting something else. This crying out for more and more is not selfishness if we are not trying to take what is already someone else's and if we share the good that comes to us. Indeed through prayer we cannot take anything that belongs to another. Nor is there any reason to desire what is another's, since what one really wants is not the particular thing that belongs to the other person but the satisfaction that a similar thing of one's own will give. It is the satisfaction, not the thing, that is desired. And the satisfaction of all desires is waiting for us to claim it. If we claim it according to the laws of fulfillment, the divine inflow will be constant.

It is not wrong to desire more and more, for this desire comes from God, All-Good; and nothing that is not good could come from that which is nothing but goodness, any more than bitterness can come from that which is sweet or darkness from that which is light. Desire is merely the prompting of the Spirit within telling us that a certain thing—the thing desired—is waiting for us; that God wishes to manifest Himself in this particular way in order to increase the visible supply, which is only Spirit in a tangible form. For God is all in all, the visible and the Spirit back of the visible, Paul told us after many years of the revealings of the infinite Spirit to him. God is everything. God is the desire, the fulfillment of the desire, the happiness that fulfillment brings. He would not manifest Himself as desire were He not also ready and willing to manifest Himself as its fulfillment.

"But," it might be asked, "suppose that what I want will harm someone else if I get it; must I then sacrifice my own desire?"

No. Ask that it be fulfilled in accordance with the will of God. Seek it through the laws of supply. If your desire is then granted, it will be in such a way that no harm will come. It is through the human will that has been granted us that we obtain harmful things. If all our supply is obtained through God, all of it will be good.

No desire in itself is wrong, for the desire is the prompting of the Father and therefore cannot be wrong. Men do not, for instance, desire war. They may think they do, but the real desire is a particular end that they think of accomplishing only through war. No normal man desires to steal. He desires the happiness that he believes he will find in the possession

of a certain thing, and instead of turning to the Spirit within him to seek the way to possession, he takes a short cut that may appear to harm others but will certainly harm him by shutting him off from the infinite All-Good supply. The channel through which the God flow comes is suddenly dammed and the flow is stopped. "Behold, I have set before thee a door opened, which none can shut": no one of course other than yourself, and you may open it again by following the laws of prayer herein set down.

What are these laws? Let us return to the first paragraph: "When we speak to God, it is prayer; when God speaks to us, it is inspiration." Let us recall that these two things, which together constitute communion with God, bring us all the good we have.

Prayer then is the channel through which we obtain supply. Inspiration is the instruction we receive with reference to our taking personal use of the supply after it has been granted. We speak, making known the desire of our heart. God knows this desire since He gave it to us and since He is the desire itself (being everything), but a law of prayer is that we must ask. Not necessarily in words, but at least we must be conscious of the need. Christ thanked the Lord for granted prayer before He prayed. "Before they call, I will answer: and while they are yet speaking, I will hear."

Our problem then becomes this: How can we pray successfully? Is it enough to say that if we decree a thing God will establish it unto us? Yes, if we decree according to the laws of prayer. Is it enough to say that what things soever we desire when we pray, believing that we receive them, will be given us? Yes, if we are following the law. We know we must follow these laws because we have already learned that there

are certain conditions under which supply is shut off.

Faith is the first law to follow in praying for supply. Can a man whose heart is hardened with jealousy or filled with fear or anger decree a good thing and have it established unto him? Can he ask a thing, believing that he is receiving it, and have it? No. He cannot, because he lacks faith; for faith cannot find lodgment in the same heart with fear or anger or hatred. Faith will come only on the terms of complete trust. To decree a thing, to believe that it is being received, requires faith that is the very substance of the thing hoped for.

There is the blind faith that a child has in the ability of his parents, and there is the intellectual faith that a man has in the capacity of a certain engine to do a certain task. Spirit prompts the one faith, reason the other. Even an intellectual faith in God—a faith that reason tells us is "sensible"—will become a "blind" faith after a few demonstrations of what intellectual faith, properly used, will effect for one. To have dire need promptly and abundantly met time after time will establish a faith that works according to the laws of the Father without longer stopping to ask or care if it is humanly possible.

But there is not room in anyone for both doubt and faith. You will have the one or the other, for you cannot have faith that a thing is so and faith (fear) that it is not so at the same time. If you doubt that the Father will take care of you, you cannot at the same time believe that He will. You are saying to Him that you do not trust Him to take care of His children. "If ye then, being evil [human-minded], know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things

to them that ask him?" Indeed He can supply us! He will supply us if we will only accept.

Not only must we have faith in the goodness and protecting love of the Father; our heart must be right. This is the second law of successful prayer, for supply, the second law of fulfillment of need. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." If the heart is right, we return the love of God just as we naturally return the love of a person who loves us with his whole being. But we cannot love Him unless we love His manifestations. "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also." The God flow cannot get through a heart that is filled with anger or hatred. If we cannot return good for not-so-good and do it with a singing heart and thankfulness that God has raised us up above anger and revenge, then we do not love the one whose action tended to hurt us, nor do we love God, and our heart is not right. It is only when we love God deeply that we can enter into the fullness of these things which eye hath not seen nor ear heard.

The third law of prayer for supply is to pray according to the will of the Father. "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him."

While Jesus did on occasion avoid Jewish communities lest He come to harm and trouble be stirred up, this was only sensible because His mission was

not yet completed. It was in the hour before His betrayal that the human, personal part of Him shrank from the Crucifixion, and momentarily, in the human part of His mind, He forgot the spiritual, Christ part of Himself: "Father, if thou be willing, remove this cup from me." But quickly He remembered, "Nevertheless not my will, but thine, be done." Not His personal, human will but His individual God self was to have the final decision.

It is when we come to the point of sincerely desiring that the Christ will in us have superiority over the self-will (the human will) that we shall reach the point of being above the human narrowness that binds us to want and lack, whether spiritual, mental, physical, or financial. This desire opens us to the inflow of eternal good.

But to ask God to give us a certain thing is to limit the very goodness He would gladly pour out upon us. To ask, for instance, that we get a certain job, and not ask merely that we be given sustenance according to the will of the loving Father, may shut off from us good a thousand times greater than the good that this particular job would bring us. By following the laws of prayer we may have whatever good we set our heart on, but it is foolish to limit supply to specific things: yes, anything we ask according to His will, if at the same time the other laws be carried out. "If we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." Certainly God cannot answer if He does not hear. How can He be made to hear? By our asking according to His will. Then He will hear and if He hears, "whatsoever we ask, we know

that we have" it: not that we shall have it sometime but that we do have it waiting for us to take possession of it now. We may need further God guidance in taking possession, and if so, that becomes a matter for further prayer.

The fourth and final law of fulfillment is to pray in the name of Jesus Christ. "If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full. . . . for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father."

Prayer that has faith, that comes from a loving heart, that seeks to work in accordance with the will of the Father, and that is made in the name of Christ becomes a perfect prayer. And in perfect prayer our "strength is made perfect in weakness."

We cannot pray in the name of Christ without having faith in Him and love for Him, and if we have this faith and love we cannot pray without doing so in His name. If we are eager to abide in Christ's perfect will, it is easily seen that if we petition the Father through the Christ in us we have directly tapped the fountainhead that leads directly to the source of supply. For the most usable part of God that each of us has is the Christ Spirit within our own being.

If then we pray in accordance with law, we receive immediate answer. Praying otherwise is as futile as snapping on a flashlight without first supplying it with batteries. If we are within these immutable laws it follows that agonizing and pleading with God is as unnecessary as pleading and begging with the flash-

light to give light after seeing that it is in perfect working order and turning it on. It immediately gives light, and if our eyes are functioning we see the light.

When the channels of All-Good are opened, immediately the blessing desired will pour through, and to stand idly by ignoring it or continuing to plead for it while it is there indicates spiritual blindness. The parent does not demand that his child plead and beg for a reward for which he has fulfilled the conditions, nor take pleasure in having his child grovel at his feet. Nor does the heavenly Father make such a condition. It is a condition that men have made for themselves in worshiping a primitive God of hatred and suspicion and anger, a God born of their own feeling of inferiority, rather than the loving God of Truth.

But "we know that to them that love God all things work together for good, *even* to them that are called according to *his* purpose."

HEALING THOUGHT

The mind of nature is receptive to the harmony of Spirit, and I am made whole in soul and body.

PROSPERITY THOUGHT

I cast out every thought of lack and welcome every thought of plenty. As a man "thinketh within himself, so is he" prospered.

(Use from October 20 to November 19)

Help People in the War Zone

IN EUROPE today there is of course a great need for material things such as food and clothing and shelter, but there is a still greater need for something that will give the distressed people new hope and courage and a realization that they are still God's children.

UNITY IS GIVING THIS SUSTAINING HELP

European subscriptions for Unity magazines are being renewed and new ones entered regardless of the fact that the foreign governments will not allow money to be sent out of the country. Our foreign subscriptions number about 18,000.

For our friends in Canada subscriptions are being entered for the Canadian dollar, which now is worth about 85 cents in our money.

At no time have Unity subscribers in any foreign country been charged for postage, as is customary in the case of most magazines.

FOREIGN SUBSCRIBERS EXPRESS THANKS FOR UNITY MAGAZINES

From England: "I cannot tell you the value of your little paper, *Weekly Unity*. It helps us to endure. It gives us vision. It brings us to reality. So please keep sending the paper as long as you possibly can. It passes from this home into many hands, eager hands, and brings hope to suffering hearts."

From England: "What friends you are indeed in these grave times, representing as you do the eternal changelessness of the Truth of God! Your teachings are truly a strong tower to me now more than ever. How thankful I am that our beloved *Weekly Unity* continues to find its way to us even if sometimes it is delayed. So far no copy has been missed although now and then three come in one week."

Special Booklet for Those in War Zone

How to Use Faith in Wartime was printed especially to inspire and help our European brothers and sisters. At first we sold it at cost of publication, but later we decided to supply it free to any person in the war zone. We send it along with a letter of assurance that the recipients are much in our thoughts and in our prayers.

How the Booklet Helps

From England: "Your kind and generous act in sending the gift of your booklet *How to Use Faith in Wartime* and your inspiring letter are greatly appreciated and are of great value. The knowledge of your care and support in thought for us all in these dark days is indeed 'a very present help in trouble.' The radiant light of the Unity teaching does illumine our way. May its divine influence extend over the world."

From England: "*How to Use Faith in Wartime* is a wonderful little messenger, inspiring a deeper faith and trust in God to deliver us from fear. What these dear sisters were able to demonstrate during the 1914-1918 war during their enforced stay in Paris we here in England can do too. We are carrying on here, a group of Unity students meeting at a friend's house, using Unity literature and holding a silence for peace."

Silent Unity Prays for Peace

Thousands of letters come to Silent Unity for help, and these letters are given prayerful attention, but in addition Silent Unity prays every day at 11 o'clock for world peace. The prayer used is

> Liberty, justice, righteousness, and peace
> are now established throughout the world,
> in the name of Jesus Christ.

As many as 100,000 of these prayers have been mailed to individuals who are praying with us. Many Unity students are working with us to distribute these prayers in hotel rooms, clubrooms, and other places.

Would You Like to Help?

Unity has no special fund to carry on this work. We are doing it in faith that there will be funds to meet all our needs. We fully expect to continue this work until we reach the millions of persons in the war areas who need the Unity message.

Unity Students Are Helping

Lately some Unity students have realized the need of helping people in the war zone to obtain Unity literature, and they have been sending subscriptions overseas. Some have sent for single subscriptions, others a number. A friend in Brooklyn recently sent sixty.

If you wish to help with this sustaining work, will you not send a subscription for one of the Unity magazines to someone in Europe or Canada?

If you do not have the name of any person, we will furnish you with one or more, as our foreign representatives know of many such persons. The following convenient blank is for your use.

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

I wish to have a part in Unity's work in the war zone. I am inclosing $..... to send Unity subscriptions to the person named below:

Name of magazine .....

Send to .....

(Do not fill in if you want us to furnish name.)

Address .....

.....

Sender's name .....

Street .....

City ..... State .....

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, November 3, 1940

UNITY SUBJECT—*Justifying the Gift of Life.*

INTERNATIONAL SUBJECT—*Jesus Declares His Mission.*—Luke 4:16-30.

16. And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.

17. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

18. The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,

19. To proclaim the acceptable year of the Lord.

20. And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him.

21. And he began to say unto them, To-day hath this scripture been fulfilled in your ears.

22. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son?

23. And he said unto them, Doubtless ye will say unto

me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country.

24. And he said, Verily I say unto you, No prophet is acceptable in his own country.

25. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land;

26. And unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow.

27. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.

28. And they were all filled with wrath in the synagogue, as they heard these things;

29. And they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong.

30. But he passing through the midst of them went his way.

GOLDEN TEXT—*For the Son of man came to seek and to save that which was lost.*—Luke 19:10.

SILENT PRAYER—*My will to express the perfect way is my divine gift and my responsibility.*

The spirit that animates a man determines whether he will make of life a success or a failure. The opportunities that come to him or the material endowments that are supposed to prepare him to cope with life more easily than he could do without them, are not deciding factors compared with this spirit or the attitude in which he faces life. This spirit is sometimes called "temperament."

It is generally recognized of course that this animating spirit is largely a matter of development. A so-called spiritless person becomes a spirited one

when brought to life by an active interest or a great desire combined with hope of its realization. A low-spirited person becomes high-spirited through hope, faith, perseverance, or love.

Jesus Christ defined the spirit that animated Him when He applied to Himself Isaiah's words found in today's lesson text. Interpreting the "Lord" as the I AM, we find that in the very beginning of His ministry Jesus identified Himself with the Holy Spirit. Endowed by consecrated parents with firm faith in God, He developed and expressed that faith consistently until it became the solid substance of life to Him. Through the Holy Spirit He expressed His faith in God, the wisdom and understanding that He had developed through communion with God in prayer and meditation, the power that resulted from all these, and the will that led Him to make union with the divine will.

When Jesus proclaimed the "acceptable year of the Lord" as then and there fulfilled, He did not mean to imply that no other year subsequent to that one could be acceptable. Each year is the "acceptable year of the Lord" in the measure that we make it so in our daily expression. "Now is the acceptable time." The I AM claims only the present. Man is prone to look for his good in the future. He will never realize it completely until he accepts it now as fully present and available to him.

Jesus Christ was anointed or consecrated to the task of preaching good tidings to the poor and of doing them good in the other ways stated in the text of today's lesson. We too may be anointed. We may be absorbed in our work and may so identify ourselves with it as to be known by what we do rather than by any trait of personality. We may be channels through which the

Holy Spirit flows, quickening us into a life of joyous service. One earns or "buys" the water of life by faithful, devoted expression.

The Holy Spirit or the Spirit of All-Good finds access to the heart of man easy and simple where there is an inner conviction of the abiding compassion and restoring power of Being. Capernaum (covering of compassion) was the scene of some of Jesus Christ's greatest works of healing. Under such a conviction the work of healing is inevitable. Healing becomes the only way of dealing with the unreality of disease.

Difficulty confronts man's efforts to do healing work when he enters the realm of ordinary, everyday affairs. If he is to succeed he needs the inspiration of Spirit in ordinary situations most of all. "And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read." This means that when we begin to awaken to the truth that we are sons of God, branches of the one true vine, when we take the attitude of worship, watching and centering the mind's eye on the Christ Truth and resting in this consciousness, we are receptive to the inspiration of the Holy Spirit.

The despised village of Nazareth, where Jesus was reared, typifies the commonplace mind of man. This commonplace mind is capable of development that allows the Christ to come into expression. In Nazareth Jesus turned the water into wine in His first recorded miracle. Yet He could do no mighty works in Nazareth because it was His native place. Sidon (fishery) and Zarephath (smelting place) were more likely places for the working of miracles. The former signifies a great increase of ideas in the animal phase

of thought or of being in the individual, while the latter signifies the purifying fires of the inner subjective life centers. Great works were done in both these places, but no great work can be done in an atmosphere of adverse criticism, doubt, and mediocrity. These states of mind tend to destroy the Christ and cast Him out. The Christ Spirit however takes no part in the adverse consciousness but keeps to its course undisturbed. "He passing through the midst of them went his way." The Christ is in the world but not of the world.

QUESTIONS

1. Is the spirit that animates a person a matter of inheritance or of development?
2. Interpret the words "The Spirit of the Lord is upon me."
3. What is the acceptable year of the Lord, and what makes it acceptable?
4. How is one anointed for spiritual work?
5. What is the significance of the name Capernaum?
6. What does the name Nazareth represent? Why could no great works be done there by Jesus?

Lesson 6, November 10, 1940

UNITY SUBJECT—*Keeping the Universal Law.*

INTERNATIONAL SUBJECT—*The Golden Rule* (Armistice Sunday).—Luke 6:27-38.

27. But I say unto you that hear, Love your enemies, do good to them that hate you,

28. Bless them that curse you, pray for them that despitefully use you.

29. To him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also.

30. Give to every one that asketh thee; and of him that taketh away thy goods ask them not again.

31. And as ye would that men should do to you, do ye also to them likewise.

32. And if ye love them that love you, what thank have ye? for even sinners love those that love them.

33. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same.

34. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much.

35. But love your enemies, and do *them* good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil.

36. Be ye merciful, even as your Father is merciful.

37. And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released:

38. Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

GOLDEN TEXT—*As ye would that men should do to you, do ye also to them likewise.*—Luke 6:31.

SILENT PRAYER—*The voice of the Christ within me leads me to obey the universal law of love.*

Jesus, who came to bear witness to the truth, in this lesson taught the truth as it applies to social relations. Man is a social being, and until he adjusts himself harmoniously to those whose life touches his he cannot be said to live abundantly or successfully.

The Christ life does not follow the line of least resistance. On the contrary it sets hard tasks for those who take it up. Jesus did not avoid mention of these tasks but went straight to the heart of His teaching in these verses. The higher self instructs the consciousness in the law of divine love.

To love is not difficult when the loving is reciprocal, in fact it is the way of the natural man. The divine law, which substitutes principle for personality, requires men to love all impartially, friend and enemy alike. We love our enemies by realizing that God is love and that man, the son of God, is love also, whatever he may appear to manifest. We then realize love in our own soul and send it forth silently to all alike, with especial thought for those who seem to be at cross-purposes with us. As often as the thought of hate presents itself we erase it with a renewed realization of impartial love, until anger and rebellion give place permanently to forgiveness, forgetfulness, and kindly feeling. In this manner consciousness and subconsciousness are both cleared of anger and hatred and resentment.

Whatever a man's feeling may be, he can always control his actions by an effort of the will so that he can do good to another whether he likes the other or not. But if his good deed is underlaid by an evil thought or ill feeling he is left out of harmony with life and besides he transmits a mixed impression to the subconsciousness of the one whose enmity he seeks to blot out. Therefore the work of realizing love in one's own soul should be done first.

Turning the other cheek would seem to represent the extreme of supineness and humility. It is better however to do this than to strike back and keep one's thought and feeling clouded with hate.

As for giving and lending with no thought of return and without ever despairing, love alone makes these things possible. The impulse of love is always to give, and the greater the love the more complete the selflessness that prompts giving and doing good. God,

the Holy Spirit of selfless impartiality, gives to the unthankful and the evil. They who wish to prove their divine origin can find no surer way than opening their heart and mind to the world's need and assuaging it by the fullest means within their power. These means are spiritual, intellectual, and material. Often those who seemingly have least to give in material help are most bountiful in their giving of spiritual and intellectual gifts. It is seldom found that the same person can give abundantly of all three.

The words "never despairing" are essential. The impatience of the natural man makes him unwilling to invest in a future that he cannot in a measure foresee. To be expected to lend to his enemies and do them good without expectation of reward seems to him sheer folly; for he does not understand that his reward is now in process of bestowal, that it consists in the character that his unselfish activities are developing in him, and that character is a gradual accretion incapable of being hurried.

To develop spiritual consciousness ("Ye shall be sons of the Most High") is a reward high beyond all imagining, but it is not the work of a day. God is kind toward the unthankful and the evil, but their reward cannot be complete until they have laid aside the evil and ingratitude that mar their present character.

The rest of the lesson, like many extracts from other portions of the Gospels, is devoted to teaching the reciprocal nature of divine law. Giving and receiving are not two separate and distinct things. They are the two ends of the same thing, viz: the power to manipulate divine substance. Refraining from expressing judgment on others even in the personal consciousness inspires like restraint on the part of others.

It remains true in the higher consciousness too.

Condemnation arouses condemnation; generosity begets generosity. "With what measure ye mete it shall be measured to you again," for a man cannot be measured except by his own standard. He himself fixes the esteem in which he is held by his contemporaries, partly by the way in which he reacts to life, partly by his thoughts about himself and others, and partly by his feeling. The sooner he understands the three avenues of thought, feeling, and action, and sets himself to put them in harmony with divine law the sooner he will become consciously a son of the Most High.

QUESTIONS

1. What is the metaphysical meaning of the teaching in today's lesson?
2. How does man learn to express divine love?
3. Why is it important to realize love in one's own soul before attempting to express it toward others?
4. Why is it better to turn the other cheek than to resent an injury?
5. How can man lend and give without thought of return and without despairing?
6. How does one prove that one's origin is of right divine?

Lesson 7, November 17, 1940

UNITY SUBJECT—*What Can Be Done.*

INTERNATIONAL SUBJECT—*Jesus' Concern for Life and Health.*—Luke 7:2-15.

2. And a certain centurion's servant, who was dear unto him, was sick and at the point of death.

3. And when he heard concerning Jesus, he sent unto him elders of the Jews; asking him that he would come and save his servant.

4. And they, when they came to Jesus, besought him

earnestly, saying, He is worthy that thou shouldest do this for him;

5. For he loveth our nation, and himself built us our synagogue.

6. And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest come under my roof:

7. Wherefore neither thought I myself worthy to come unto thee: but say the word, and my servant shall be healed.

8. For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9. And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10. And they that were sent, returning to the house, found the servant whole.

11. And it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude.

12. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her.

13. And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14. And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise.

15. And he that was dead sat up, and began to speak. And he gave him to his mother.

GOLDEN TEXT— *I came that they may have life, and may have* it *abundantly.*—John 10:10.

SILENT PRAYER—*We must work the works of him that sent me.*—John 9:4.

A feeling of helplessness comes over the natural man at the sight of suffering or misfortune that he cannot relieve. Subconsciously he feels that he was meant to subdue and have dominion over his world, yet in his personal consciousness he can do nothing about so-called incurable disease, to mention only one of a host of ills that are beyond his power to conquer in his own strength.

The man imbued with the Christ consciousness does not encourage the thought of helplessness. He no sooner sees another overtaken by ill-health or misfortune than he starts to do something about it. He may silently declare life and health to be omnipresent or he may work as Jesus did in the healing of the centurion's servant. His work was done in His own consciousness. He spoke no word of healing or command; sent no message so far as the account shows. Outwardly He marveled at the centurion's faith and commented on the quality of it to the multitude. The centurion's friends on their return found the servant healed.

Healings do not just "happen" however. This one was the result of self-knowledge and God consciousness on the part of Jesus as well as of faith on the part of the centurion. If the whole story were written down in detail and not in the condensed form usual in the Bible, we should doubtless read that Jesus Christ held a conviction of the sick man's wholeness in mind and mentally saw him as healed all the time that He was on His way to the centurion's house. To consummate the healing it remained but to pronounce it done in His own mind.

According to Luke's account, which forms our lesson text today, Jesus did not speak a word of healing.

His consciousness of life was sufficient for the purpose. In the story as told in Matthew 8:5-13 Jesus said to the centurion, "Go thy way; as thou hast believed, *so* be it done unto thee." Whatever the method, we know that the consciousness of Jesus was that of abundant, perfect life. God consciousness has in it no room for recognition of death or disease. The student who aspires to healing power finds it imperative to enter into consciousness of the life of God. If he does this more easily through the use of constructive statements, he should make them habitually. Words define ideas in concrete form so that they are easily retained in memory. Therefore they are the accredited metaphysical formula of life and health.

Words alone however without an underlying consciousness of creative power are powerless to heal the sick. The thought of omnipresent power held faithfully in mind ushers man into the consciousness where healing becomes possible. Death itself becomes a mere absence of conscious life, and not a power in itself, when man enters fully into God consciousness.

Confronted with a situation like that which Jesus met outside the gates of Nain, the natural man would doubtless remark how sad it was for the widowed mother to lose her only son and would perhaps feel almost as much compassion for her as Jesus did. But Jesus expressed His compassion in a practical way. Instead of telling the mother how sorry He was He spoke to the son the seemingly commonplace words "Young man, I say unto thee, Arise." That was all; but back of these words lay a lifetime of concentration on the thought of God and of realization of the power of the I AM. Words like these spoken from the ordinary consciousness of the personal man would have

no power whatever to revive or raise the dead to life.

The name Nain means "proper, suitable, beautiful." Metaphysically it means that man is the proper and suitable dwelling place for life and Truth and substance as well as the expresser of these things. Truth is beautiful, and to the consecrated soul its ways are pleasant.

Unless the soul qualities are expressed in the body the person lacks vitality or life. "Much people of the city" signifies the various avenues through which the soul functions, some of them physical, others mental. When the soul makes contact with spiritual power the individual recognizes the abiding quality of Truth, and acts on it by means of his I AM, whereupon an inner quickening takes place and he is awakened to a newness of life and youth throughout his being.

QUESTIONS

1. How was the healing of the centurion's servant accomplished?
2. What must the student who wishes to do healing work learn first?
3. Why are words useful in gaining consciousness of God?
4. In God consciousness how does man regard death?
5. In what respect does the compassion of the Christ differ from that of the natural man?
6. What is the meaning of the name Nain in the ordinary sense as well as the metaphysical?
7. What gives vitality or "life" to the physical man?
8. What takes place when the soul makes contact with spiritual power?

Lesson 8, November 24, 1940

UNITY SUBJECT—*Receptivity to Truth.*

INTERNATIONAL SUBJECT—*Attitudes towards the Gospel Message.*—Luke 8:4-15.

4. And when a great multitude came together, and they of every city resorted unto him, he spake by a parable:

5. The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it.

6. And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture.

7. And other fell amidst the thorns; and the thorns grew with it, and choked it.

8. And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.

9. And his disciples asked him what this parable might be.

10. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand.

11. Now the parable is this: The seed is the word of God.

12. And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved.

13. And those on the rock *are* they who, when they have heard, receive the word with joy; and these have no root, who for a while believe, and in time of temptation fall away.

14. And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

GOLDEN TEXT—*Take heed therefore how ye hear.* —Luke 8:18.

SILENT PRAYER—*I listen with my mind and remember all that I understand.*

Although Jesus taught much by parables we have no record of interpretations given by Him except in the parable of the sower and the parable of the tares. The parable of the sower is of especial interest to students

of Truth because it deals with the word of Truth or "word of God." With the interpretation already furnished us we have only to point out how the student may apply it to himself.

In the terms of this parable everyone that speaks a true word or a good word is a sower. As the sower by chance scattered seeds by the wayside as well as on the good ground that he had prepared for cultivation, so everyone who speaks a word of Truth reaches others and influences them to some extent as well as impressing the word on his own thought substance. What the individual wishes to accomplish is the development of his own field, the living of his own life, the growth of his character. No one sows another's ground and neglects his own. Each one works out his own salvation or harvests his own crop.

The student and lover of Truth wishes above all things to live according to Truth. Beginning with affirmations, as he has been told, he expects to realize a full return from every statement. But because long-established thought habits are tenacious, requiring patient cultivation of new habits of an opposite trend of thought to displace them, his efforts do not always meet with immediate success. He may find his thoughts wandering, and the affirmations that he has made are as so many handfuls of seed that the wind has carried over his fence and let fall on the roadside, perhaps on the concrete surface. Nothing can grow out of solid concrete, neither can Truth make itself manifest in one's life when the mind, by reason of ingrained adverse habit, is unreceptive to it. The man who occupies himself with externals, giving thought always to the superficial interests of others as well as to his own, is allowing his true words to fall outside his own

"field." The manifest realm is not the realm in which he will get first or best results. The inner, casual side is his good ground, and from it his expectation of a sixty or one hundredfold return will not be disappointed.

Before the student learns to direct and control his true thought and his good words however and to make himself truly receptive to their power, he may apply himself enthusiastically to the practice of the silence and may expect prosperity and all other good things to become manifest immediately. Words of Truth have this in common with seeds: they germinate and come to full fruition in the life in accordance with unvarying law. The law of growth in the natural world is "first the blade, then the ear, then the full grain in the ear." The law of mental growth in the realm of ideas is first the thought, then the consciousness, then the manifestation in the life and affairs. Unless the thought is held faithfully and steadfastly it is not assimilated into consciousness. Other thoughts intervene, and before the student is aware of what has happened he is thinking of other things and has forgotten the word of Truth. The unretentive mental habit is like the rock on which no seed of any consequence can take root.

The cares, riches, and pleasures of this life are an incongruous assortment of conditions to be listed as adverse, yet one is as likely as another to hinder and defeat the realization of the student's aim. The rank tangle of thorns no more surely prevents proper growth and maturing in the physical realm than an all-absorbing load of cares does in the spiritual. The insistent responsibilities of great wealth and the preoccupation with pleasure that claim all the thought of those

who give themselves over to selfish living are alike unfavorable to the growth of interest in the inner life of man. Any one of these obsessions crowds the germ of Truth out of the mind, leaving a fruitless life.

The good ground represents the receptive and retentive mind. They who in an honest and good heart hold fast the word of Truth that they have heard, patiently observing the law of growth, reap as they have sown. To hold fast to what we hear we must think of it often, keeping it in mind through meditation, applying it in action as opportunity offers, incorporating it completely into our consciousness. Good seed merits good soil and faithful cultivation, and a good crop does not come unless these preliminary conditions are kept.

QUESTIONS

1. Who is a sower? What is the seed?
2. What is the "field" that each one develops?
3. What do the seeds that fell by the wayside represent?
4. What is the law of growth in the natural world? in the mental world?
5. Why are cares, riches, and pleasures named together as hindering the growth of character in man?
6. What does the good ground represent?

For Teachers and Leaders

To talk of Jesus effectually you must come immediately from His presence. We can say the nicest things about the folk we know best. The more time we spend with Jesus, the better we become acquainted with His mind and character. It is His mind and character about which we wish to speak. Nothing reveals them to us like prayer.—AUSTRALIAN CHRISTIAN WORLD.

Acknowledgment

By Bonnie Day

No matter how I till my field
I cannot regulate its yield
Or reap a harvest of content,
Lacking one vital element:
My life is but a barren tree
Except Thy Spirit quicken me.

Whatever joys in fullest measure
Are garnered for the heart's rich
treasure,
Whatever miracles of love
Are spread to be partaken of,
My heart is but an empty cup
Except Thy Spirit fill it up.

However full of knowledge be
The earth and its immensity,
Whatever realms of hidden lore
Beckon for wisdom to explore,
My mind is but a darkened room
Except Thy Spirit light its gloom.

O Comforter, abide in me
That ears may hear, that eyes may see,
And heart be quickened to discern
The lessons Love would have me learn,
Till hands find power, heaven sent,
To spend in brave accomplishment.

Silent UNITY

The Christ mind inspires me with wisdom and understanding.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

No one claims that it is easy to increase one's spiritual consciousness to the point where the presence of Jesus Christ is realized, but it can be done, as a matter of logical conception as well as in actual reality.

We see everywhere the evidences of the omnipresent life and intelligence that we name Spirit. It is a creative principle which, being the cause of all that exists, we call God. Thus with Jesus we conclude that God is Spirit. Spirit evolves from seed germs into man. Intelligent, this Spirit must necessarily lend itself to man, there being nothing else out of which to make him. This statement is corroborated by the statement in Genesis "God said, Let us make man in our image, after our likeness." In this plain logic and reason we have a spiritual concept of the reality of all men but especially of Jesus, who attained a consciousness of His spiritual nature.

The second proof that man is like his source, Spirit, is in the reconstructed organism. Through a process of reconstruction and rehabilitation of the human organism the natural body becomes a spiritual body. Jesus called this "regeneration." In the 19th chapter of Matthew it is written, "Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

The word "regeneration" used in the Greek represents recreation or "new birth." Paul refers to this in

the 3d chapter of Titus, in which he writes, "But according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit . . . These things are good and profitable unto men: but shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain."

Those who have faith that the many promises of redemption through Jesus Christ can be extended to the physical organism are experiencing body sensations that can be accounted for only on the basis of a recreation through spiritual means. The idea of renewed life in the body has been projected into the creative forces of the organism, and a recreation has set in that will ultimate in an entirely new body if there is sufficient spiritual co-operation on the part of the individual with the process.

We are in receipt of many letters from those who are having unusual bodily upheavals of various kinds for which medical and mental science cannot account. These we advise to look to spiritual sources for the cause and cultivate peace and trust in the Holy Spirit.

Fear and ignorance of spiritual activities are the principal handicaps. Those who have faith in the goodness of God and look to Him alone for the source of health will go right forward in the regenerative work and finally overcome not only disease but also the belief in years. But man must co-operate daily in promoting the new expressions of life that are manifested.

How God creates is illustrated by the artist Gutzon Borglum in his carving in a great stone mountain of the busts of Washington, Jefferson, Lincoln, and Theodore Roosevelt, at Rushmore, South Dakota. First the artist uses pictures or images of the four men, then he

molds temporary images or statues in clay; then giving to the images finality and endurance, he carves their faces in the granite into gigantic forms hundreds of feet high.

The Scriptures recite that Elohim God created man "in his own image and likeness," then Jehovah God *formed* this image of the "dust of the ground" or clay, then out of this man of clay or mortality developed the enduring man in the "glory as of the only begotten from the Father," Christ Jesus.

The original idea of a perfect universe engineered by perfect man is complete in the mind of God. The carving of this plan out of divine substance is now going forward and will in the fullness of time be completed.

The understanding of Truth is the awakening in man of the part he plays in bringing this divine plan to fruition.

"There is a Spirit in man,
And the breath of the Almighty giveth them understanding."

The mind of God and the mind of man are closely associated. Material illustrations are quite inadequate, but to give a crude comparison let us take an active volcano as representing a man quickened of the Spirit. Ideas are constantly bubbling up from the depths, the cooling substance, forming an external crust, which is man's body. When man directs his thought to the inner activity he makes conscious connection with the intelligent principles at work there. He develops the power to direct them in their proper channels; in fact it is man's part to mold in creative perfection the fluid substance that is perpetually poured forth. A destructive volcano represents a man who has felt the inner urge

to creative action but who has not listened to the "still small voice" and has let his personal ambition rule. He has not waited on the Lord for guidance but has impetuously rushed to battle, seeking to conquer with forces of violence. Such methods are self-destructive, and those who use them are always defeated in the end. Jesus Christ taught man's co-operation with God in carrying out the divine plan. "My Father worketh even until now, and I work."

Jesus Christ is the only man who has left a complete record and demonstration of this great work of redemption and regeneration, and our only salvation is through Him. No man is strong enough spiritually to overcome the degenerating effects of his own and the race thought. Our mentally accepting Him and His teaching and earnestly seeking to follow Him will transfer to us a spiritual power that will carry us through all the frailties and weaknesses of mortality. Remember the promise "Lo, I am with you always."

HEALING THOUGHT

I am filled and thrilled with Christ life, and I realize that Jesus is saying to me right now, "Thou art made whole."

PROSPERITY THOUGHT

I affirm prosperity every day, and plenty fills my coffers.

(Use from November 20 to December 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

YOU MAY stop praying for my husband. Within two days after the appeal was made to you for his healing of hay fever he was much better. By the end of the week he was healed. We are very grateful. May God bless you for the wonderful work you are doing. Inclosed you will find a love offering.—*M. T., California.*

I AM VERY grateful, and I am happy to write you of the wonderful progress my husband has made since I sent the telegram to you asking your help. When the telegram was sent the doctor had just taken an X-ray picture and said that my husband had a very bad fracture; also that his arm had been pulled out of the socket. It was announced that my husband would have to stay in the hospital for six weeks.

The accident occurred on Monday. On Tuesday my husband was quite uncomfortable, but on Wednesday he had no pain and knew he had been healed. They took more X-ray pictures and said the situation was so good that the patient could be released from the hospital in three or four days. The nurse said it was unbelievable; she had never heard of anything like it in all her experience. Both the doctor and the nurse were

overwhelmed by the good results. We are very grateful that "the word of God is quick and powerful."—*Mrs. C. F. P., Iowa.*

FOR MANY years I had recurring attacks of smothering and irregular heart action. About two months ago I had an attack followed by severe hurting just under the heart. For days I could not draw a deep breath without pain.

I had prayed for ease but not especially for healing. Then one evening as I was engaged in my regular evening prayer I felt an unusual blessing, a feeling that something unusual was being done for me. When getting ready for bed I found myself lifting the pillows and folding the spread without pain. The suggestion came to me that I was healed. I drew several long, deep breaths. Again I went to prayer and praise and thanksgiving. I have not had the slightest attack since, and I am well and happy. I give praise to God and gratitude to you.—*F. N., Oklahoma.*

I WROTE to you a short time ago for prayers after having taken a test and been pronounced tubercular. I have had another test taken. It shows me normal, with no indication of tuberculosis. I know you join me in rejoicing and giving thanks to the heavenly Father for His sustaining and healing power. You may discontinue prayers for me, as I have been healed through rededicating my life and all my affairs to God and His service.—*Mrs. W. M. O., Florida.*

I HAVE BEEN healed of a case of sinus trouble completely and joyfully. The seven or eight years of discomfort have gone like a dream. Today I am conscious of an abundant release of God's energy throughout my

sinus and nasal cavities, and these parts are filled with new life. To send you the inclosed love offering for your holy work is a blessed privilege. I am honored to be able to share the benefits of Truth.—*G. K. P., Illinois.*

Filled with Plenty

MY PARENTS had a house that had been a burden to them for several years. They were desperate, for they could not even rent it. I wrote to you about it on Sunday, and on Tuesday they had a buyer. I am very happy about it and so are they.—*Mrs. D. L. W., Pennsylvania.*

ONE WEEK ago today I wrote to you for prayers for my two unemployed, discouraged brothers. I had watched them become broken in spirit, hopeless, and cynical. I am sure the demonstration is a direct answer to prayer. One brother went to work yesterday part time; the other took over a position as salesman for a popular commodity today. They are again cheerful and hopeful of success. Thank you for your wonderful help.—*R. C., Indiana.*

[EDITOR'S NOTE—When we wrote asking permission to print the foregoing testimonial the writer gave consent and added: "The truth is that one brother has a far better position now, while the other brother has pleasantly surprised his employer by his good sales and outstanding enthusiasm."]

ABOUT FOUR weeks ago I wrote and asked you to pray that my tenant, her husband, and myself might gain prosperity. She went to work soon after I wrote to you. Then her husband found work and is working steadily. Then a young man needed a place to board, so they took him in. Before you could have received my letter my tenant came over and paid half of her back rent.

Later in the month she paid the balance due. Yesterday she paid for a month in advance. I am thankful I live in a time when Truth is being applied practically and not merely being voiced.—*R. C., California.*

He Shall Have Abundance

WHEN I sent for the prosperity bank I had no idea where the money was coming from to put into it. But before the bank arrived my husband was offered a very good position. Yesterday he was told that he would find an increase in his pay check this week. Thank you for your wonderful work. Please send me another prosperity bank.—*Mrs. C. A. S., Texas.*

I WANT TO thank you for your prayers and for the help I have received during the last few weeks, when I have been using the prosperity-bank drill. During that time we moved. We are exceedingly happy and grateful to have found exactly the kind of home we have always wanted, in a location we love, at a rental we can afford. It is in a lovely spot, surrounded by beautiful homes and gardens, where lovely thoughts seem to come natural. The thoughts of the prosperity-bank drill are always with me. With my whole heart I thank you. —*E. B., Canada.*

THE THREE subscriptions that I ordered on the prosperity-bank plan are already bringing great help and joy into the homes to which they were sent. Moreover a wonderful new job has come to my daughter's husband as a very manifest result of the faith inspired by all the Unity teachings. A friend of mine says that she is never without a prosperity bank, because she feels that the drill is a guarantee of plenty, a sort of spiritual in-

surance policy from which she is constantly drawing dividends.—*H. S., California.*

Love One Another

SOME TIME ago I asked for prayers for my son-in-law, prayers that the men in the plant where he works might come to an agreement with the management without going on strike. They have reached a satisfactory agreement, and I am very grateful for the demonstration. —*Mrs. M. H., New Jersey.*

He Is My Refuge

I WANT to thank you for the help you have been to me. Through you I have found prosperity, health, contentment, and happiness.

I am a World War veteran. In 1919 I came out of the army with what the doctors told me was incurable arthritis. I was shifted from one hospital to another for treatment. I walked with a cane for several years, always hoping to find some cure. In 1935 I first found UNITY magazine (I still have the first copy I ever read). Through reading it and *Daily Word* I found I was thinking wrong.

Today I am working, have no pain, the arthritis has passed away. I use no cane or medicine and am fifty-four years young. Thank God and Unity.—*T. A., Illinois.*

Unto Us a Child

SEVERAL WEEKS ago I wrote to you asking prayers for myself and my unborn child. I had been advised that

owing to my age—I am thirty-nine, and this was my first child—and seeming lack of health, an operation would probably be necessary. I believed, or came to believe rather, that this could be averted. It was at that time I asked for your prayers, not quite daring to trust in my own alone.

In those last weeks I came to feel that if I did have to succumb finally to the operation, then in some way I should have failed to use God's law. Yet with so much at stake, how could I risk a wrong decision? Sure that the right way would present itself and worrying no longer, I visited my doctor—and was informed that the operation must be within the next day or so.

I consented and went home to bed, as I had been instructed to do. The next morning my child was born normally, a healthy daughter. I am now about ready to go to work.

The hospital where my child was born offered me a position, open as soon as I should be able to work. All problems have been solving themselves in this manner. I have many blessings indeed, and I am humble before them all. God has been very kind.

May God continue blessing each one of you and the noble work you are doing.—*R. K., California.*

His Truth Is a Shield

My son telephoned me that his tiny baby daughter was barely alive, having been almost smothered to death when a wool blanket became rolled around her head. She was too tiny for artificial means to be used effectively to start her lungs to working. My son wanted me to come at once. I stopped on the way and sent you a telegram asking your prayers. When I arrived at my

son's home he came out smiling. "The baby is crying," he said, "and will live." Thank you for your prayers for my little grandchild.—*M. F., New York.*

Father, I Thank Thee

I HAVE RECEIVED more help from Silent Unity than I could ever tell. My husband was very dissatisfied with his job. I prayed for him that he might find his rightful place. So one day he came home almost in tears and told me that he had been fired, just plain fired.

He was surprised when I said: "Good! Now you can get work where you rightfully belong. But first we are going to take the trip we have been dreaming of." He asked, "You mean, use what money we have for a trip?" I said, "Yes, you can't go on the trip after you go to work again."

We took the vacation he needed so much and had a grand time. The day after we got back he went to work. He is happy in his work and makes fine money. When I need help I turn to you as a child turns to its mother. —*M. E. G., California.*

Study to Be Quiet

A MONTH AGO today I wired you for prayers for a successful audition for a little daughter of nine. Today words are not adequate to express our gratitude and thanksgiving for your prayers and the realization of our hopes. May I give you this résumé of the facts:

The talent of this child was recognized by her piano teacher and by other musical critics. Owing to financial limitations it was deemed necessary to find a sponsor

for her in order that she might continue her musical education. Contact was made with an outstanding authority in musical circles in both New York and Philadelphia, one who coaches only artists and could not even have been approached for an audition but for the help of a friend. This authority was impressed with the child's talent and technical ability and recommended that she be sent to a conservatory where auditions were being held for the purpose of awarding scholarship awards. There were twenty-four contestants over eighteen years of age, with years of study behind them. The judges awarded the scholarship to this child of nine.

This scholarship includes not only piano lessons but theory and ear training and tickets to concerts for the purpose of developing love and appreciation of music as played by really great artists. In addition the musical authority I mentioned will herself oversee this girl's education and give personal instruction once in two weeks.

I am inclosing a love offering, asking that you continue prayers that this child may make good in her work. "Freely ye received; freely give." I am doing my part as far as I can, trusting our Father for supply to meet the need. God bless and sustain you in your great work of helping humanity on the upward march.—*D. W., Oregon.*

THIS FALL I wrote to you for prayers, as I was taking an extension course and did not want to lower my grades. Any work of that kind I have to do against great odds as I have all the home duties besides my school work. I am happy to report that I have just gotten my grade, an A, and I am indeed grateful. I am inclosing an offering to be used in any way you see fit. —*R. P., Illinois.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

All my life I have fought fear of bodily harm, especially from automobiles. Help me.—*From a letter received by Silent Unity.*

You will be happy to know that you need fight no longer. The right and easy and pleasant way of getting rid of such an inharmony as you name is the way of understanding. We know you can be so filled with confidence in the omnipresent, indwelling Spirit of good that you will abide in continual peace and poise and safety. In this faith we are praying with you.

There is but one presence and one power in the universe, the omnipotent good. It is true however that by thinking incorrectly man may make wrong use of the good. After having made such a mistake he has to orient his thoughts.

To put away fear, repeat and meditate on statements of the truth that there is but one presence and one power in your life and in the universe, the all-powerful good. Do this until the truth embodied in the statements is a very part of your soul. You need to realize that what you desire is already true, that you have only to recognize this good and appropriate it. You have only to crowd out the inharmonious and false by accepting fullness of the good and true. Dismiss the unwanted from your consciousness. Immediately put your attention on the good; rejoice in it; love it. This is the pleasant way of Truth.

A statement to help one realize the protecting presence may be very simple, as simple as this:

The Spirit of God protects me and gives me courage.

"Greater is he that is in you than he that is in the world." You can prove this and be richly blessed in the proving.

Will you kindly clear up a point that bothers me? When a Truth student sees a drunkard he knows that such a person is doomed to destruction through the law of cause and effect unless he mends his ways, because the wages of sin is death. Is this not seeing with an evil eye and virtually both judging and condemning him, which we know is wrong from the Christ point of view?

Again, we know that life lived in tune with the Infinite will be manifest in outward beauty; conversely, when we see a face and a body "full of broken commandments" we know the reason for this manifestation. Then what does it mean not to judge according to appearances? How does one judge righteous judgment?—*From a letter received by Silent Unity.*

One of your questions deals with what is the correct attitude of the Truth student toward one who apparently is a drunkard and doomed to destruction. When the good Truth student faces such a situation he immediately considers it from the standpoint of the absolute. From that point of view he recognizes that, regardless of appearances, every person is a child of God, planned by Him as a perfect idea; that this spiritual plan is the real of every person and is on the way to manifestation.

An acorn is an oak tree in embryo; likewise each man is inherently a perfect being. Because each person has been endowed with free will he may have departed from the original divine plan, but the plan is un-

changed and unchangeable. Whether a man has thus far failed to live up to his high potentialities or not, the urge toward perfection is in him and must be satisfied, through a number of incarnations if need be. It is the real and true of him. It must become manifest; it is inevitable.

Viewing the matter thus, you can see how a Truth student can look upon and disregard outer evidences that somebody has fallen short of perfection. No one who looks upon an individual in his true aspect can possibly condemn him. This is righteous judgment: to know that the one under consideration is a perfect child of God on the way to proving his divinity.

This seeing only the good and true in every person and situation is very important. It helps the Truth student as well as the one he sees through the clear and righteous eyes of Truth. It should be made a habit, a fixed attitude of life. Only the true is good; only the good is true.

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I have had a quarrel with my employer. Should I consider that an indication that my right employment is elsewhere?—*Question asked of Silent Unity.*

Of one thing you can be certain: God will guide you in a way you can recognize. The prophet Elijah hid in a cave and waited through the wind, the fire, and the earthquake for guidance—and finally had his answer in the "still small voice." Even if you bring a stormy condition on yourself, know that even in the very midst of the storm abides a still small voice that will lead you out of difficulty and by a direct road to happiness and progress. The road toward the perfection you seek is never hidden from Him and He is ever with you.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Let's See What Other Unity Periodicals Offer in November!

How Are You Asking?

Do you sometimes feel that it does no good to ask, to pray for the things you need? Does it seem your prayers are unanswered?

Kathryn Sanders Rieder presents a new angle on asking in the article "Have You Asked for It?" appearing in a November issue of *Weekly Unity.* It will make you stop and think how you have been asking, and it will help you to ask in a way that will assure you of receiving an answer. Don't miss it.

Consecration for Peace

Silent Unity and Unity leaders and students all over the world today are praying for peace to be established on earth. A "Consecration Service for Peace" is a part of the Silent Unity peace program. This service was used at a meeting of Unity leaders from the field with members of Silent Unity during the annual conference.

Many of the Unity leaders expressed appreciation of the service, and it is now being used in many Unity centers. The service is reprinted in the November issue of *Daily Word* for the benefit of readers who may want to co-operate in establishing peace in the world today.

There is also an affirmative prayer and short lesson on praising and giving thanks for each day of the month in November *Daily Word.*

A Treasure Hunt

Boys and girls who remember "Skipper Binner," "Wally's Big Love," and other Gardner Hunting stories will be delighted with this author's new serial, "Hidden Treasure," which starts in November *Wee Wisdom.* This is the story of a boy who wanted a gun and whose father gave him a camera instead.

This story by one of Unity's outstanding writers will not only entertain and amuse the children who read it, but it will teach them kindness toward animals and tolerance toward their associates.

True Story by a Prisoner

Prison walls confined him, but walls of fear held him in even greater bondage: fear that his friends had forsaken him, that his wife had forgotten him, that the parole board would not consider his case when it came up for hearing, and other nameless fears. A prisoner tells the story of how he found a new way to think, and greater freedom although he was in prison.

This true story in November *Progress* is written by J. Burchell Reid, and is entitled "His Own Divinity."

Gardner Hunting Writes on Selling

Mr. Hunting's long career in business makes him an authoritative writer on business problems, and in "Not Force but Power," an article he has written for the November issue of *Good Business,* he explains methods of salesmanship that he has proved for himself and that will be of real help to anyone.

In November *Good Business* you will find a rich cargo of practical ideas adaptable to your own needs.

A Letter from a Little Blind Girl

Some months ago a reader of Braille *Wee Wisdom* wrote to the editor for prayers and help. She was unhappy and seemingly unable to overcome a disagreeable disposition and quick temper. She had been sent back to the blind school because she had been unable to adjust herself in a home. Now she writes:

> I'm proud to say that I am a completely changed girl. I feel better, rest better, am happier and getting more enjoyment and pleasure out of life. The foster parents I was staying with are giving me another trial. They are very pleased with me now and I call them "Mother" and "Dad." Dad calls us the "Happy Four."

Wee Wisdom Braille subscriptions are sent free to any blind boy or girl who can read Braille, Grade 1½.

Daily Word is also published in Braille and is sent to any blind person able to read Braille, Grade 1½. Letters to these friends are now transcribed in Braille, and those seeking help are able to read their own letters. This work is supported through love offerings.

Lessons That Can Be Lived

"This lesson has been a wonderful illumination, and I have lived it during the days that have passed since writing answers to the lesson questions. Needless to tell you my whole life is changing. The old things are passing away. I am finding happiness in quietly living the lessons you are sending me, and each one opens my understanding more wonderfully than the last."

The Correspondence School Department is helping friends to apply the principles of Truth to their own lives. Your papers receive the personal attention of Unity teachers, and they are graded and returned to you

with annotations and suggestions. A card or letter addressed to Correspondence School Department, 917 Tracy, will bring you full information about the course.

From a Mountain School

"This is a little community way back in the mountains. After it is read here at the dormitory the *Wee Wisdom* that you send to us is given to children who are sick. Many of the homes do not have even one book in them. I give *Progress* to the high school students."

Wee Wisdom and *Progress* are sent to this little mountain school through Silent-70, the missionary department of Unity School. Through this department literature is sent to homes and schools in faraway places as well as to orphanages, prisons, libraries, and other institutions in this country.

The work of Silent-70 is supported through love offerings from friends who like to feel that as they share with "one of these least" they are sharing with the Christ.

Freely Given

"I have not kept track of the number of gift subscriptions I have sent to friends. I always feel that I am giving them the same opportunity to get acquainted with Truth that came to me—bless that day!"

Many students, grateful for their introduction to Truth like to give others the same blessing. They find that the Help-One-A-Month Club is their answer.

The only requirement for membership in the Help-One-A-Month Club, is that you send a subscription for a Unity magazine to someone each month. Join this club, and make *Unity* magazine your first gift. Simply write to Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LT), Unity, 117 E Oak

CALIFORNIA

Alameda—Alice Hopkins, Unity, 1300 Grand

Alhambra—Gertrude Hall (LT) Unity, 100 N Garfield

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Berkeley—Susanna Scott (LT) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Compton—May Butterworth (LT) Unity, 210 S Chester

Gardena—May Butterworth (LT) Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Gladys Adams, 724 South st (mailing add)

Hollywood—Rose Schneider (LT) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea

Ione—Hazel Merriweather, Unity cen

Long Beach—Louise Newman, Unity soc, 432 Locust

Los Angeles—Ernest C. Wilson, Norma Knight Jones (LT) Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LT) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Monrovia—Arthur Dudley Hall, Unity cen, 120 May

Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 699 E Walnut

Reseda—Nannie Highnote, Unity, 18636 Ingomar

Riverside—Katharine Sweaney (LT) Unity, 4044 Eighth

Sacramento—Naomi Anderson, Unity cen, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LT) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity cen, DeGraff bldg

Denver—Ethel Burkle, Unity Temple of P C, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, YWCA

Ft Lauderdale—Margarete Suck (LT) Unity, 85 W 9

Jacksonville—Henrietta Miscally, Unity, 725 Hogan

Lakeland—Ida Decker, Unity, New Florida hotel

Miami—May Cornell Stoiber, Unity, 128 SE 3; Lillie Saunders (LT) Unity (col) 1952 NW 2

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity class

GEORGIA

Atlanta—Mary West Fullenlove, Unity, Georgian Terrace hotel

HAWAII

Honolulu—Marie Handly, Unity, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Cleo Lee (LT) Gertrude McFarland (LT) Unity, Pinney bldg

Mt Home—Christopher Scott, Unity library

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, Garrick Theater bldg; Edith Reynolds (LT) Unity Cen, 116 S Michigan; Margaret Halsey (col) (LT) Unity Truth cen, 104 E 51

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity cl, 117 N Park pl

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity Study cen, Mead bldg

Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Ft Wayne—Frederick E. Andrews, Edna Andrews (LT), Unity, Wayne hotel

Indianapolis—Murrel G. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity cen, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity cen, Insurance Exchange bldg

KANSAS

Lawrence—Nettie Wyatt (LT) Unity, 412 W 9

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran (LT) Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity cl, 1209 Russell

Louisville—Maebel Carrell, Cecilia Cardwell, Ruth Gilpin (LT) Unity, 1322 S 4; Julie Lilly (LT) 2900 Bardstorm rd (mailing add); Theresa Rehm, 2111 Eastern Pkwy

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) 823 Perdido; Lillian White (LT) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—Omer Hodgman (LT) Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LT), Boston Unity Center, 25 Huntington

Cambridge—Edna Titus (LT) Cambridge Unity, 881 Massachusetts

MICHIGAN

Bay City—Edmund Risk (LT) Unity, Masonic Temple

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Max Flickinger (LT) Besse Otto (LT) Virginia Shipley (LT) Walfred Taurainen (LT) Unity, Maccabees bldg; Otto Fishburn (LT) Unity, 13115 E Jefferson

Flint—Edmund Risk (LT) Unity, Dresden hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel; Roxie Miller (LT) 1600 Forbes (mailing add)

Royal Oak—Maud McCulloch (LT) Unity cen, 101 S Troy

Saginaw—Edmund Risk (LT) Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Nellie Hohenwald (LT) Unity cen, 15 N 8

St Paul—Hazel Risk (LT) Unity, Midland bldg

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, S S Unity cen, Jewell bldg; Mercedes Fossler, (LT) 3540 Paseo (mailing add)

Lee's Summit—Nora Lee Stevenson (LT), Unity Farm Cen, Unity Farm

Springfield—Marian Hoagland, Unity, Hawver bldg

St Joseph—Ralph O'Day (LT) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity soc, 320 N Grand; Fred and Hilda Eilers, S S Unity soc, 6100 S Grand; Florence K. Brummer (LT) Unity assb, 5440 Neosho

MONTANA

Billings—Mary Wessel, Ella Johnston (LT), Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Vivian Huhn, Unity, Dunn blk

Livingston—Mary Wessel, Unity, BPOE hall

NEBRASKA

Lincoln—Iva Woods (LT) 2039 S 17 (mailing add); Unity Center, Peterson bldg

Omaha—Unity Center, Electric bldg

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity soc, 11A Midland

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, Franciscan hotel

Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Mabel Schopf, Unity Center, 414 Delaware

Chautauqua—Ella Richards, Unity Classes, 49 Scott

Elmira—Elise Rosenburg (LT) Unity, Mark Twain hotel

Flushing—Renee Klaus (LT) Unity cen, 135-42 40th rd

New York—Georgiana Tree West, Marion Rodgers (LT) Josephine Siemon (LT) Unity, (entrance) 1 W 47; Laura Hyer, Unity, Wellington hotel; Richard Lynch, 180 Central Park S (mailing add); Crichton Boatwright (LT) Unity, 500 5 ave; Nana Sutton (col) (LT) Unity, 2 W 130; Sharlee Thompson (LT), 143 E 39 (mailing add)

Rochester—Hobart and Ruth Gillespie (LT) Unity temple, Taylor bldg; Raymond Barker, Unity, Hotel Seneca

Syracuse—Raymond Barker, Unity, Onondaga hotel

White Plains—Octavie Martial (LT) Unity, 105 Court st

OHIO

Akron—Jessie Maloney, Unity, 34 High

Avon Lake—Margaret Jones (LT) Unity, Congregational Church

Canton—Jessie Maloney, Unity, 203 6 st N W

Cincinnati—Margaret Norwood, Millie Lealie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison

Cleveland—Earl B. Anthony, Unity, Hotel Cleveland

Columbus—John Coulson, Ethel Lieberman (LT) Unity, Hotel Virginia

Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main

Hamilton—Louise Tahse, Unity, 117 Ross

Lima—Lillian Matthews (LT) Unity, 505 Farrot bldg

Marion—Fannye Treaster (LT) Unity cl, Harding hotel

Springfield—Fannye Treaster (LT) Unity, Arcade hotel

Toledo—Beatrice Whipps (LT) Unity, Richardson bldg

Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Youngstown—Everett St. John (LT) Unity cl, YMCA

Zanesville—Fannye Treaster (LT) Unity cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 NW 20

Baker—Christopher Scott, Unity, Baker hotel

La Grande—Christopher Scott, Unity, Sacajawea hotel

Medford—Marion Clifton (LT) Unity cl, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity assb, St James hotel

Pittsburgh—Martha Anthony, Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Jackson

Dallas—Minerva Hursey, Unity, Allen bldg

El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel

Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity cl (col), 504 Louisiana

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher Scott, Unity, Ellensburg hotel

Kennewick—Christopher Scott, Unity, Masonic temple

Seattle—Paul Rigby, Unity soc, 1905½ 3; Estelle Key, 2120 California (mailing add)

Wenatchee—Christopher Scott, Unity, Cascadian hotel

Yakima—Christopher Scott, Unity, 109 S 4; Beulah Ivon Scott, Unity, 109 S 4

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White

Milwaukee—Elmer Gifford (LT) Unity cen, 301 Bankers bldg

CANADA

Calgary—Nora Elliott, Unity, 221A 8 ave W

Edmonton—Nora Elliott, Unity, 304 Empire blk

Regina—Maidie Van Etten (LT), Regina Truth cen (Unity), 404 Drake hotel

Toronto—Herbert J. Hunt (LT) Unity, 233 St Clair W

Winnipeg—Edna Bowyer, Russell Kemp (LT) Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Luke's Chambers, Bold pl

London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity soc, 2 Earl's Court Gardens S W 5

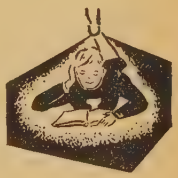
Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton

Christmas Suggestions

Unity Brings You Another Cady Book

Eight articles by H. Emilie Cady which recently appeared in *Unity* magazine have been gathered in book form under the title of *God a Present Help.* Here is your opportunity to be one of the first to own this Unity edition of a valuable book by the author of *Lessons in Truth* and to make others acquainted with it by ordering gift copies for Christmas. It will also be a gift of lasting value.

New Children's Book for Christmas



A colorful volume containing the adventures of a pioneer lad and his family will be welcomed by any child at Christmas. Such a book is *Jet's Adventures,* by Bula Hahn, Unity's newest and only dollar-sized book for boys and girls. Made up of three series of adventures—"Jet's Baggage," "Jet's Friends," and "Jet's Cabin Home"—this lively juvenile book helps to build character as it entertains. Why not make some child happy by saying "Merry Christmas" with a copy of *Jet's Adventures?*

Order Unity Gifts Early

Christmas is an especially festive time at Unity School. Usually there is a lighted tree in the lobby of the building, and Christmas decorations are everywhere. The Christmas spirit fills the building even though this is the busiest time for Unity workers; for orders for Unity literature pour in.

That is why it is so appreciated when friends send their Christmas orders early, for often it is necessary for the workers to put in many hours overtime. When you order your gifts early they are held for mailing at the right time so that your friends receive them just before Christmas. Now is a good time to decide which books or magazines you desire to send your friends.

What Shall I Give?

Here is an excellent answer to this vital Christmas-time question: Send Unity cloth-bound books. You have twenty-six titles to choose from, and they are grouped under convenient headings in the price list of Unity books and booklets on the next to the last page of this magazine.

A gift card will be inclosed with the books, which will be mailed so as to reach their destination just before December 25. You will be blessing those you love with the valued message of Truth, besides giving them an attractive present.

Greeting Booklets Bring Happiness

A woman in New York writes about the Unity Christmas greeting booklets she sent her friends: "These Christmas booklets worked wonders. They made everyone that I sent them to happy. They all say, 'I read it over and over again.' One said, 'It is the happiest Christmas message I've ever received.' Another said, 'It was just what I needed. How did you know?' Whenever I see them they have a word to say about the booklets."

When you send greeting booklets they carry a blessing that lasts longer than just a season and they do not cost any more.

Rich in Blessings Though Low in Price

Grateful receivers of Unity literature as gifts write:

From Illinois: "I was introduced to the Unity movement through a gift subscription to *Weekly Unity* eighteen years ago. It has changed my whole life. I have sent it to many friends, and they too have been helped."

From Indiana: "You can't realize how much pleasure and comfort my Christmas gift of *Weekly Unity* has been to me already. It's like the return of a dear friend, a blessing indeed."

From New York: "At this time last year I was out of work, very downhearted. A friend sent me the *Weekly Unity*. Since I have been reading it I found work and help."

Giving Unity literature means more than giving just a material present, and although low in price, their high value makes them distinctive gifts you can be proud to give any friend.

Rich Little Gifts at Small Cost

Great blessings often come in quiet ways, and the following booklets, which cost little, carry a rich cargo of love, inspiration, and good, sound ideas for successful living that make them valuable Christmas presents: *As You Tithe So You Prosper, Book of Silent Prayer, Directions for Beginners, Divine Remedies, The Contemplation of Christ, Finding the Christ, Inner Vision,* and *The Silence.* You will find these booklets listed on the next to the last page of this magazine.

Truth Gift for Children

A gift of *Wee Wisdom* means a whole year of fun and entertainment for the boys and girls you remember in this way. The stories are interesting and amusing, for they are about real boys and girls. The cutouts, puzzles, things-to-make and things-to-do, stamp page, and Writers' Guild bring the answer to that ever-recurring question "What to do?" and they keep children happy and busy. Best of all though, a gift of *Wee Wisdom* gives boys and girls a Truth foundation, and through The Prayer of Faith and the Good Words Booster Club they learn how to use Truth.

Treasured Gifts for Special Friends

A gift of lasting beauty is the Nelson Teachers' Edition (American Standard Version) of the Bible. Its large, readable type, index, concordance, references, and maps, make it a distinctive gift.

The *Metaphysical Bible Dictionary* will also make an inspired gift. It is a 706-page volume in which one can find the metaphysical interpretation of every name of a Biblical place, person, or event. It is bound in rich brown fabrikoid with gilt edges.

Books by Charles Fillmore

Everyone likes to give and to receive a book by the cofounder of the Unity movement, for into these books Charles Fillmore has poured the knowledge and understanding gained in fifty years of study and application of Truth principles. Select one of these: *Christian Healing, The Twelve Powers of Man, Prosperity, Mysteries of Genesis, Talks on Truth,* and *Jesus Christ Heals.* These books are all rich in Truth and any one of them will make a valued Christmas gift.

Creating Our Own Harmony

No matter what cares, burdens, or inharmonies we seem to be harboring, somehow at Christmas we lay them aside. How wonderful it would be if we could only keep this Christmas spirit alive in our heart all year! We can keep Christmas all year round when we create our own harmony, as suggested in "Creating Harmony," to appear in December *Unity*.

A Gift for Housewives

What could be a better gift for a housewife or mother than one of the vegetarian cookbooks sponsored by Unity? *Meatless Meals* contains more than 300 recipes, a timetable for cooking vegetables, and menus for each season.

Science of Food and Cookery contains scientific information about food, corrective diets, and more than 500 recipes.

Send WEE WISDOM at a Saving

A *Wee Wisdom* subscription will make any boy or girl, 5 to 13, happy at Christmas, and through a special arrangement it may be bought with the following magazines at a special price:

Wee Wisdom	$1.00	$2.00
American Girl	$1.50	
Wee Wisdom	$1.00	$2.00
Boys' Life	$1.50	
Wee Wisdom	$1.00	$2.40
Parents' Magazine	$2.00	
Wee Wisdom	$1.00	$3.10
Etude Music Magazine	$2.50	
Wee Wisdom	$1.00	$3.50
Nature Magazine	$3.00	
Wee Wisdom	$1.00	$3.15
Popular Mechanics Magazine	$2.50	
Wee Wisdom	$1.00	$3.50
Reader's Digest	$3.00	
Wee Wisdom	$1.00	$4.00
American	$2.50	
Woman's Home Companion	$1.00	

(Last two to same address)

These are cash offers and good only in the United States. Send orders to Unity, 917 Tracy, Kansas City, Mo.

PRICE LIST OF UNITY BOOKS AND BOOKLETS

For Beginners	Beginning Again	flexible $2; cloth 1.00
	Directions for Beginners	*Spanish*, $.10; *German, English* .25
	God a Present Help	flexible $2; cloth 1.00
	God Is the Answer	flexible $2; cloth 1.00
	How I Used Truth	flexible $2; cloth 1.00
	How I Used Truth	*French, German* .75
	Lessons in Truth	flexible $2; cloth 1.00
	Lessons in Truth	*Italian*, $.75; *Spanish, Dutch* 1.00
	Letters of Myrtle Fillmore	flexible $2; cloth 1.00
	Lovingly in the Hands of the Father	flexible $2; cloth 1.00
	Master Class Lessons	flexible $2; cloth 1.00
	New Ways to Solve Old Problems	flexible $2; cloth 1.00
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
	Working with God	flexible $2; cloth 1.00
On Healing	Christian Healing	flexible $2; cloth 1.00
	Divine Remedies	.50
	*Jesus Christ Heals	flexible $2; cloth 1.00
	Truth Ideas of an M. D.	flexible $2; cloth 1.00
	You Can Be Healed	flexible $2; cloth 1.00
For the Home	Meatless Meals	cloth 1.00
	Science of Food and Cookery, The	cloth 2.50
	You and Your Child	flexible $2; cloth 1.00
Inspirational	As You Tithe So You Prosper	.50
	Finding the Christ	*German, Swedish, English* .25
	Have We Lived Before?	flexible $2; cloth 1.00
	Inner Vision	.50
	Mightier than Circumstance	flexible $2; cloth 1.00
	Prosperity	flexible $2; cloth 1.00
	Sunlit Way, The	flexible $2; *English* or *German*, cloth 1.00
	*Unity's Fifty Golden Years	de luxe $3; paper 1.00
Devotional	All Things Made New	flexible $2; cloth 1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Journey of Jesus, The	cloth 1.50
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis	flexible $2; cloth 1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections	cloth 1.00
For Advanced Study	Christ Enthroned in Man	flexible $2; cloth 1.00
	Selected Studies	.50
	Talks on Truth	flexible $2; cloth 1.00
	Twelve Powers of Man, The	flexible $2; cloth 1.00
	Usable Truth	flexible $2; cloth 1.00
	What Are You?	*German* or *English*, cloth 1.00
Greeting Booklets	Challenge of the Dawn, The	.10
	Great Helper, The	*French, Dutch, English* .10
	Holy Bread	.10
	Joy Cometh	.10
	*Life Is Consciousness	.10
	One Perfect Gift	.10
	*Prayer of Prayers	.10
	Protecting Presence, The	.10
	Song of Life, The	.10
	Turning Point, The	.10
	Twenty-Four Golden Hours	.10
	Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	How Jimmie Came Through	.50
	*Jet's Adventures	1.00
	Story Friends	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

How to Open the "Windows of Heaven" and Receive Your Abundance

THE simple practice of asking God for your desires, giving thanks that they are already granted, and expecting your answer now opens new channels for abundance and starts your supply in action toward you.

The Prosperity Bank drill will help you to do these practical things day by day for seven weeks and in this way establish a prosperity consciousness. Since one way of giving thanks is to share your good with others you may use the coins you have saved in your Prosperity Bank to send *Unity* magazine to your friends. You may send one, two, or three subscriptions, including your own renewal if you wish. Silent Unity will pray with you as you use the drill.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for prosperity. I will use the drill seven weeks while I save $3 for three yearly subscriptions for *Unity*.

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   City ..... State .....
2. Name .....
   Street .....
   City ..... State .....
3. Name .....
   Street .....
   City ..... State .....

Sender's name .....
Street .....
City ..... State .....

U-11-40

Christmas Greetings YOUR FRIENDS WILL CHERISH ALL YEAR

Unity greeting booklets are remembrances that are valued long after Christmas is past because they carry an inspirational message along with your personal greeting; yet they cost no more than an ordinary greeting. Many of the booklets are true stories, and any of them are suitable as greetings to your friends whether they are Truth students or not.

Two New Booklets Since Last Christmas

Life Is Consciousness and *Prayer of Prayers* are the new booklets this year. Description of these as well as our other booklets may be found in column at the right.

With each booklet is sent free a lovely Christmas envelope in which it may be mailed to your friends for one cent apiece. Order early so that you will have plenty of time to receive and mail the booklets to your friends.

10 cents each - 12 for $1

A Christmas Mailing Envelope Is Included

Choose Your Greeting Booklets from This List

Holy Bread—The true story of a loving act done in Christ's name.
Joy Cometh—Clara Palmer tells of a miracle healing.
Life Is Consciousness—A vital message of Truth by Emmet Fox.
One Perfect Gift—A dramatization of the story of Jairus and his little daughter.
Prayer of Prayers—A sentence by sentence interpretation of the Lord's Prayer.
The Challenge of the Dawn—An inspiring message to give you courage.
The Great Helper—Shows you how to let God take charge of your life.
The Protecting Presence—A beautiful interpretation of the 91st Psalm.
The Song of Life—The message of the 23d Psalm adapted to everyday needs.
The Turning Point—The story of a despairing mother who turned to prayer.
The Way of Faith—An elderly woman proves that age is no handicap.
Twenty-Four Golden Hours—An unhappy girl tries living as if Christ were by her side.
What Child Is This?—A Christmas story with an old-world background.
Where Blessings Begin—A farm woman finds the way to new blessings.

Admonition

Vivian Yeiser Laramore

Heart, we must love more tenderly
Than ever we loved before;
For men are killing brother men
In a cruel game called war.

Heart, we must trust more earnestly
In what we know is Truth
Than ever we did in the quiet days
Of laughter, love, and youth.

For men will turn, as men have done
Since first the world began,
Away from all this bitterness
To God's embracing plan.

And they will need new fortitude
To help them right the score;
Heart, we must love more tenderly
Than ever we loved before!